THE AVTHORS

Epistle to the Reader.

BEing mooued and [illegible] friend, that I would take in hand to translate this part of the history of the Iewes, to the intent that as there it amongest vs all ready in our native tongue, the original [illegible] of that nation, & the continuance also [illegible] in the Bible, and annexed to the same, so [illegible] be likewise an vnderstanding and declaration to all men in the English tongue, as well as [illegible] destruction of so famous a common [illegible] I both thought it honest to [illegible] so good an [illegible] and almost dishonest to repulse his request [illegible] tunity and leasure seeming [illegible] many prophesies there be in the Scriptures, of [illegible] destruction not onely of the citie Ierusalem, but also of the whole country, and no [illegible] cation in our tongue of the fulfilling of the same. For the performance whereof, after long [illegible] and debating of the matter, it was thought [illegible] nement, not to burthen the [illegible] prouiding of so chargeable a volume as [illegible] history of *Flauius Iosephus*, that with the [illegible] of the same to the Romanes, together with [illegible] other actes of other nations, nothing at [illegible] ning to the history of the Iewes; but that [illegible] [illegible] content [illegible] [illegible]

perfited and abundantly, with a farre more briefe, much leſſe coſtly, and as ſufficient a commentary for our purpoſe, nothing inferiour to the other in vertue, yea written by the ſame *Ioſephus*, as the tenour and contents of both the bookes doe import, although he name himſelfe in this *Ben Gorion* (that is) the ſonne of *Gorion*, and in the other the ſonne of *Matthias*, which is a thing ſo common in the Iewes genealogies, that men needs not ſeeke farre for the like, for one man to deduct his diſcent from diuers names, of father, grandfather, or great grandfather, of the fathers ſide, or of the mothers ſide, now taking the name of the next, now of the moſt noble of his kindred. But howſoeuer the names be vnlike, the hiſtories do ſo agree, that they may well be thought to be written by one man: this vnto his countrymen the Iewes, or for them that deſire no more but a iuſt reherſall of the things concerning that onely country: the other for the Romans, or for them that deſire to vnderſtand of the feates of the Romans in the time of that age, which we thought not to be neceſſary for our purpoſe. We determined therefore to take in hand this *Ioſeph*, or rather this his owne awnome or abridgement of his great booke, yet the whole hiſtories of the Iewes notwithſtanding. In the tranſlation whereof, what paines is taken, not onely in reſtoring diuers wordes that were depraued and corrupted in the Latin text, yea and ſome whole membets of ſentences left out, which were expreſſly in the Hebrew, but alſo that the Hebraicall formes of ſpeech ſo diſcrepant from our phraſe and accuſtomed manner of ſpeaking, might be framed vnto our vulgar and familiar communication, that they might be the better vnderſtoode: I referre it vnto the iudgement of them that be expert in the tongues,

who

who if they liſt to conferre both the texts, they ſhall euery where eſpie a great diſſimilitude betweene the words of both, and ſometime find whole members of ſentences tranſpoſed: yet I truſt they ſhall likewiſe confeſſe, both that I haue not ſwarued any thing from the ſence and meaning of the Author, which I moſt attentiuely did alwayes ponder and conſider, as the thing moſt profitable for our purpoſe, and alſo that it was neceſſary ſo to do, to fashion it vnto our manner of ſpeaking. For whereunto ſerueth it if it ſhould not be vnderſtood? were it not as good to remaine ſtill not vnderſtoode in a ſtrange tongue, as not vnderſtoode in our own, if ſuch tranſlations word for worde, be to be counted in our tongue, being turned into our words onely? This therfore was chiefely endeuoured, that it might be framed and come moſt nigh vnto our vulgar tongue, not to our vulgar words onely: and yet it ſhould not be diſframed, nor diſgreſſe from the true meaning of the Hiſtoriographer.

Seeing then that it may now be reade in our mother tongue, and vnderſtoode alſo, our hope is, that our trauaile ſhall not be loſt, but that thou likewiſe for thy part (gentle Reader) wilt diligently peruſe and reade this hiſtory, worthy of ſo great paines to be beſtowed vpon it, both for the pleaſantneſſe of the matter, and alſo for the ineſtimable profit that thou maieſt take thereby. For pleaſure, who would not be very much delighted and deſirous to vnderſtand the end, and what became at length vppon ſuch a people, that he hath hard ſo much of as euery man hath read and hard of the Iewes in the Bible, and otherwiſe? beſides the delectation, in perceiuing things of ſo great antiquity? Euery man deligheth to beholde the pictures of auncient perſons, as

of *Hercules*, *Hector*, *Iulius Cæsar*, *Arthur*, and tenne more of them as though they were halfe Gods: how much more pleasure should it be, to behold the liuely images of their minds, which appeared in their acts and deedes, while they were here in this life, whereby he should learne to know good from euill, and by the applying of their deedes vnto our manners, with considering the euent and successe they had of their actions, we may take either an example, or some admonition, or occasion to amend our liues, wherein besides pleasure, is also profit. As when thou seest the Iewes heere afflicted with diuers kindes of miserie, because they fell from God: then maiest thou bee admonished hereby, to see the better to thine owne wayes, least the like calamities light vpon thee, vnlesse thou be so fonde to thinke God will more spare thee, which art but a wilde Oliue, and but grafted into the stocke of faith, if thou bring eyther naughtie fruite or no fruite, then he did the naturall branches the Iewes, which sprang naturallie of the roote it selfe. Thou shalt reade heere of terrible and horrible euents of sedition and rebellion, yea, there was no such cruelty exercised vppon them by their externall enemies, as they vsed among themselues one vpon another, subiects against their Princes, and subiects against subiects: in so much, that nothing hastened their destruction so greatlye, as their owne doggednesse and intestine hatred. Be thou warned therefore by their harmes, and take hetde that thou maiest auoide the like. Consider moreouer and marke well, the Iewes were counted Gods people, the Romanes contrary, his enemies: as without all doubt, hauing no knowledge of God, and beeing idolaters as they were at that time, they could not bee Gods people: yet for all this, God would they should preuaile against

gainſt the Ievves, and ſubdue them vnder their yoke. Whereby we may learne how greatly God is incenſed againſt iniquitie, inſomuch that hee will rather bring in vpon his owne children a nation more wicked, then to leaue them vnpuniſhed, to runne forward in their wicked race. Such profitable enſamples and leſſons are in this hiſtorie without number: which if I ſhould recite all, I ſhould bring the whole booke into the Preface. We will therefore be content with theſe fevv at this preſent, neyther as all, nor as the chiefe: deſiring and wiſhing chiefly (good Reader) that thou maieſt finde out not the chiefe onely, but all, and not onely finde them out, but note them, and imitate them in thy liuing and ordering of thy doings: which if thou doe, then haue we the expected ende of our paines and trauaile, and thou the profit, wherewith all parties may iuſtlye, or will gladlye bee contented and ſatisfied.

gainſt the Lewes, and ſubdue them vnder their yoke.
Wherby we may learne how greatly God is incen-
ſed againſt impiouſnes, filthineſs and vice: will rather
bring in vpon his owne children a more ſeuere viſi-
tation, then to leaue them vnpuniſhed. Let vs therefore
in their wicked vices. Such prophane exhortations and
leſſons are in this ſeaſon vnfeemly: which
if I ſhould recite all, I ſhould bring the whole ſcope
into the Reader, & ſhould therefore be content with
this ſhew of mine paines, reprehended all, nor as the
author, defining and willing that ſhe (good Reader)
ſhould therewith fraude out of the diuels cogle,
but all, and not onely fraude them out, but note them,
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may mylye, or will gladye
bee contented and
pleaſed

wealth of Iury, from the Machabees,

vnto the last destruction and subuer-

sion of the same.

According vnto those things that we haue found in the booke of Ioseph the Priest, son of Gorion, and in other bookes written according to the most certaine verity, we will bring forth and rehearse some things for the comfort that may come therof, especially seeing all the Prophets haue bent and directed their prophesies and foretellings of things to come, to this pricke, that the kingdome of the house of Dauid should be restored and florish in time to come. Therefore if there had beene any kings of the house of Dauid during the time of the second house, or secõd temple, then should we haue bin in suspẽce, yea, euen now already our hope had beene daſht. But there was no kingdom of the house of Dauid in that age, saue onely a certaine dominion that Zerubabel & Nehemia had. Yea, rather the kingdome remained at that time to the house of the Machabees, and them that were towards

them

them, & their seruants. But now to ẏ purpose.

When Alexander the first King of the Gréekes had fortified & established his Kingdome, he died, being yet but a yong man, and his Kingdome was diuided among foure of his captaines, as it is written, Whiles he is yet aliue, his kingdome shalbe broken & deliuered into foure coasts of the heauens. He left behind him a son of tender yeares, called Archelaus, whose tutor or gouernour perceiuing him to be toward, gaue him impoisoned drinke, and made him away. These captaines made warre one vpon another, of whom one that was named Ptolomee, procured Moses law to be translated into Gréeke, to the intent he might finde some occasion to pick a quarrell against Israell. For by their lawe hée sought meanes to withdraw them from their religion, according to the Psal. Many a time haue they afflicted me from my youth vp may Israel now say. There were 70. ancient men that translated the Lawe, whom Ptolomee the king seperated one from another, putting euerie man a part in a house by himselfe. But they all agréed in one sence, albeit they changed 13. places, which was not done without miracle, that they all agréed togither in the meaning and writing, as though one alone had written it. These 13. places be these.

Dan. 8.

Psal. 129.

thefe. First, God created in the beginning. Heere no worde or thing is put before the name of God, and alfo for that in the Greeke tongue, the thing that doth, is put before, and that that is made, is placed after, leſt this worde Bereſhith ſhould be taken for a creator, and Elohim for a creature. The ſecond, I will make man according to the image and likeneſſe that it ſhould not be thought, as though hee were one that conſulted with other therein. The 3. And God finiſhed the ſixt day and reſted the ſeauenth. Leaſt it ſhoulde ſéeme as though he had made any thing in the ſeuenth day, and in it ended his worke. The 4. Goe to, I will go downe, and there will confound their language, leaſt by ſpeaking in the plurall number, he ſhould haue been thought to be many. The 5. And *Sara* laughed, ſpeaking to them that ſtood by her: becauſe Prolomee the king ſhould not mock them, and ſay: Who ſhewed you what ſhe ſaid to her ſelfe. The 6. Becauſe in their furie they killed an Oxe, and in their will they brake the crib. Leaſt the king ſhould deride them, and aſke, What hath a man to do with an Oxe. The 7. And *Moſes* tooke his wife and his ſonnes, and ſet them vpon that that could beare a man. Leaſt the king ſhould be lyke our maiſter Moſes, becauſe he rode vpon

Geneſ. 1. I, for we.

Geneſ. 2. Sixt for ſeuenth.

Geneſ. 2. I, for we.

Geneſ. 18. With the that ſtood by her, for to her ſelf.

Geneſ. 49. Crib for an Oxe.

Exod. 4. That that could beare a man, for an Aſſe.

an

an Asse: e that he should not say, how should an Asse beare a woman and two children? he would neuer haue done it, if he had not beene a begget, or base person. The eight: And the dwelling of the children of Israel in Egipt and other lands, was 430. yeares. Notwithstanding, they abode not in Egypt but 210. yeares, e that is, that their father Iacob tolde them: Descend yee (the letters of the which word in Hebrew signifie 210.) thither.

Exod. 12.

Furthermore the computation of 430. yeares, is from the yeare that Isaacke was borne, which was the holy seede vnto Abraham. The 9. And vnto the little ones of the children of Israel stretched he not his hand. As who would say, Yea also vnto their little ones he stretched not his hand. Euen because he should not say, the great men escaped, but the children of the sons of Israel escaped not. The 10. I tooke of them nothing of valure. Least he should say, he take not an asse, but he take one reward. The 11. Which things thy Lord God hath diuided, that they may shine vpon all people. Least he should take an argument thereof, and say, Loe the holy and blessed Lord hath diuided them to all people, e hath giuen them licence to worship them. The 12. Hee went and worshipped strange goddes, which I commanded not to worship.

Exod. 14. Little ones for princes

Num. 16. Of valure for an asse.

Deut. 4. That they may shine is added.

Deut. 17. To worship is added.

Least

Least he should say, Nowe hast thou called them to strange worshipping of Gods.

The 13. They translated an Hare, little feete, because the Kings wife was called Hare, least she should say, the Iewes mockt me. When these seuentie elders had translated the lawe into the Grieke tongue, Ptolomee reioycing much in their wisedom, honored them with princely apparrell and great rewards, brought them home againe, merie and glad. Moreouer he sent by them oblations to our God. At that time there were many that condiscended to follow the lawes of the Grecians, but these seuentie refused. Not long after, captaine Seleucus, Ptolomees companion in office dyed, in whose stede Antiochus raigned in Macedonia. This Antiochus making war vpon Ptolomee, bereft him of all his dominions, and slew him. After that he subdued all the land of Israell then vnder the regiment of Ptolomee, & wared very proud. He hated Israel also, because they loued Ptolomee, and aided him in the warres against him. This is that Antiochus that builded a great Cittie vppon the sea coast, & called it Antiochia, wherein he made a golden Idoll, commaunding that the children of Israell should be brought vnto it, and worship it. But some of them chose rather to

suffer

suffer death for the religion of their God, and some other fell from the synagogue their mother Church. Before this he take away also their Sabboth, their new Mone, and league of circumcision: forbidding that in any wise they should observe these commandements in any place throughout all his dominions. For the which he put many of the Israelites to death, and oppressed them more, then did euer any of their enemies or aduersaries. The second man in honour next himselfe in Jerusalem, was one Polipus, hee erected an Image in the Temple, commaunding the people of Israell to worship it: and whosoeuer was disobedient, to be slaine. Therefore he put to death Hanna and her 7. children, as it is mentioned in other places. When Antiochus perceiued this, it increased his hatred towards Israell, insomuch that he did his indeuour that none of them should scape or be left alive, except such as would worship the Image. Then fled many of the Israelites to the mount Modin, or to Jericho, because of the false of Polipus and Antiochus his Lorde, hauing to their gouernour the high Priest Mattathias sonne of Iohn otherwise called Casmonanie. The Priest enioyned them to fast, and humble themselues before the Lord with weeping, sackcloth and ashes. And after

this

this he saith vnto the. If ye will ieopard your lines for the holy Lord, why die we like women? Let vs go & fight with Polipus, and if we die, we shall die with honour: peraduenture the holy & blessed God will helpe vs, and will not rote out the remnant of Israel. To this counsell euery man assembled, & made a couenant with him vpon this thing. Polipus hearing this, gathered his force together, and made toward them to destroy them, & what Israelite soeuer he found in his way, he slew him. Mattathias the priest, and all the remnant of Israel, vnderstanding that Polipus came against them, they went vp the mount Modiin with their wiues and children. Then put he himself and his sons in armor. He had 5 sons, Iudas the eldest, the next Iehonathan, the third Ioachan, the fourth Schimeon, the fift Eleasar. All these were valiant and good men of war. When Polipus came to them, hee craftily spake to Mattathias, saying: Thou art one of the chiefe men in Israel, and a man of honour and estimation. Come downe therefore, and all that bee with thee, worship the Image, and striue not against the king, that ye may liue, and not bee destroyed. Thou shalt be their Prince also, if thou wilt be conformable. But the priest & his sonne would be seduced by him, but rather

ther cruelly and cruelly him. Mattathias had an aulter at the foote of the hill, whereupon when he had offered sacrifice to the most blessed God: there came one of the wicked Jewes out of Polipus campe, and killed upon it a Swine. This villaine was young and lustie, but the priest was old: yet when he saw what this lewd fellow had done, crying unto his God to helpe him, and strengthen him, he chalenged a combate betweene himselfe and the fellow. Which thing being liked both of the fellow, and of Polipus, with his whole armie: Mattathias came downe with his drawne sworde in his hand, and the fellow stood against him ready to receiue him. But the priest rushing upon him, by the assistance of his God, ouercame him, cut off his head, and cast his carcasse upon the Aulter: whereat Polipus and his whole hoast were much affrayed, beholding one another. The Priest stood still by the aulter, crying, which of you will come to me man for man? Then Polipus picked out a strong champion the best of all his armie, and brought him out of the ranckes of his hoast, to teach him his lesson, how he should behaue himselfe with the Priest. The Priest therefore drew towards the Campe with his naked sworde in his hand, as though he came to ioyne with their champ-

champion: but leauing him, he turned his sword vpon Polipus, stroke off his head, and fled to the hill. Then blowing their hornes, and making a shoute together, they rushed downe vppon the Grecians campe. But when the Grecians sawe that their grand Captaine was slaine, they fled. Chasmonaie and his sonnes with all Israell followed the chase, ouerthrew them, and made a great slaughter. This done, Mattathias the priest went to Ierusalem, purified the Temple, restored the worshipping of God, and commanded all that were borne during the time of Polipus to bee circumcised, for by the meanes of his inhibition, they were vncircumcised. Thus being established, he sate vpon the throne of the kingdome, and droue the Grekes out of the land of Israell. His kingdome endured one yeare, which was the 212. yeare from the building of the second house. After this he fell sicke, and like to die, charged his sonnes to keepe the obseruations of the Lord, & to walk in his waies: also to play the men against the Grecians, for the religion of the Lord. Then brought he forth Iudas a tall man and a hardie, and placing him in the Sanctuary, tooke a horne all ouer, and poured it vpon his head, whereat the Israelites clapped their handes, and

gaine a great thout, saying, God saue ỹ king, God saue the king. Soone after, Iudas gathered an armie of Israel, and made an expedition against the remnant of the Grecks that were left in the holdes of Israel, and whatsoeuer hee toke in hand, God gaue it good successe. Notwithstanding, Antiochus sent against him a puissant armie, vnder the leading of one captaine Pelonius, against whom Iudas so warred, that the Grecians went to wracke, for he espied his time when they were destitute of victuals, and spedily set vpon them, beat them downe handmouth, and approched to captaine Pelonius, slew the valiantest about him, yea, & him also. When Antiochus heard this, hée was in a great rage: wherefore hée chose out a most valiant captaine, called Lysias, and sent him against Ierusalem, with 1000. horsemen, and footemen without number. Iudas hauing knowledge thereof, cõmanded a fast throughout all Israel for three dayes: after, toke muster of all his armie, and made ouer them captaynes of thousands, hundreds, fifties, and tens. Vnto these said to their souldiers, Whosoeuer is affraid, &c. Whereupon many of the people returned home, yet there remained 7500. of such courage all, that one would not haue runne away for a hundred. Lysias diuided

diuides his hoast into three parties, committing their vnto three captaines, Nicanor, Gorgris, and Ptolomee. But after the Israelites haue once giuen a great shout, the Lord beate downe the Greekes, so that the Israelites destroied nine thousand of their enemies, and spoiled the whole hoast, and they that remained aliue, toke themselues to flight. The next day king Iudas kept his Sabboth, together with al Israel in the Temple, for the battaile was vpon the first day. The moneth after, the Israelites returned to the spoile of those that were killed, and after to pursue other that were not able to resist: but they found none, for they were fled into Azarothe Karnaim. During the time of these warres, Antiochus inuaded the land of Persia, for they had moued warre against him, and done him iniurie.

Wherefore he fought against them: but hauing the ouerthrow at their hands, he returned to Antiochia with great shame, where also he found his armies with another dishonor and foile. Wherewith he was in such rage, that he gathered together all the valiantest and best warriours in all Grecia, yea all that were able to beare weapon, hoping he should bring with him such an army, that all the ground about Ierusalem should

not suffice them to stand upon, that he would have with him, euen for his forte-men only. And he set forward his horse-men, with horses and wagons laden with all manner of munition for the warres: as bowes, shields, targets, swords, and speares, brest-plates, and mazens, besides a huge number of Elephants, and such, that a dozen valiant men might fight upon one Elephant, the Elephants being to them as a fortresse. But king Iudas: taking heart to him, put his trust in his God, and ioyned battaile with him. At length when he with the power of Israel approched to the Elephants, they slew them downe right, so that the Elephants roared, the Horses and all the beastes that drew the baggage and furnitures, were very sore affraide. King Antiochus also being mounted upon his mare, and not able to sit her in her fight, was throwen downe. His seruants therefore finding him, take him up, and bare him a while upon their shoulders, and (being a corpulent and grosse man) they were not able to carry him further, but cast him downe in the way. The Lorde had plagued him also and his whole hoast before with a dry scab, or rotten matter, and with other most horrible diseases: therefore as he saw all these things, he con-

confessed it to be the hand of God. Where upon he made a vow that if he escaped, he would circumcise himselfe with all his soul diers, and would convert them to the worshipping of the God of Israel, but GOD heard him not. Hee fled therefore a foote as wel as he might, escaped by the way, through his grieuous and sore diseases, and Opiter his sonne raigned in his stede. King Iudas with all Israel, returned with great ioy to the house of the Lord, offered sacrifice, and as they had laied wood vpon the Aulter, and the sacrifice vpon that, they called vnto the Lorde, louingly to accept their sacrifice, and in the meane space, fire came forth of the aulter by it owne accord, consumed the sacrifice and the wood, the like neuer chanced vnto them to this day. The myracle was wrought the 25. day of the moneth Iul. The king made an expedition also into Arabia, to warre vpon the people thereof, and made of them a great slaughter, brought them into subiection, and made them tributaries. In his returne he set vpon a great cittie of the Greekes, wan it, and raced it. After that, he made a roade into Greece ten dayes iourney, whereas came against him with a huge armie, the chiefe man in king Opiters realme next his person but Iudas

Repentāce without mercy.

August.

dicomfited him and all his people. From whence he went to the citie Sipolis, that was vnder the Romanes, whereas came forth to meete him, Godolias with a royall present, informing him that they had euer borne the Israelites good will, were their neighbours and shewed them pleasures. The King examined the matter, and found their wordes true: so receiuing their presentes, departed thence. After this Gorgorius, a captaine of the Romanes, moued warre with Iudas, but Iudas stroke a battaile with him, and destroied his whole armie, so that none escaped. Opiter son of Antiochus, hearing what actes Iudas did in all countries round about: he mustred all his people, leuied a puissant armie, wherewith he came and besieged Bethar. Then cried Iudas and all Israel vnto their God, with fasting and sacrifices. The night after, Iudas diuided his men into certaine bandes, commaunding them to giue the Grecians a Camisado, and to enter their Camp whiles it was darke: which they did, and slew very many of the best of the Grecians, about 4000: preparing neuerthelesse for the field against the morrow, where as also the Israelites did beate downe many of the Greekes. In that battaile was slaine Eleasar sonne of Mattathias the kings brother,

Repentance without mercy.

August.

ther. For when he espied one with a golden
sword vpon the Elephant, he thought him to
be king Opiter, who had 20. Elephantes in
his armie. Therfore he toke hart to him, and
beate downe the souldiers of the Greekes on
both sides him, were they neuer so strong, till
he came to the Elephant. And because the El-
lephant was so high that he coulde not reach
them that sat vpon him, he shoued his sworde
into the belly of the beast to ouerthrowe the
king, whereat the Elephant shrunke toge-
ther and fell vpon Eleasar, that he died there,
for whose sake all Israel mourned, and made
great lamentation.

But Opiter hearing this, straight way
made sute to king Iudas for peace, and a
league to be made betweene them, which af-
ter Iudas had consented vnto, he returned
home into Greece again, and by the way fell
into the handes of his enemies that slew him.
After him succeeded Demetrius, his enemie,
who was the cause of his death. There were
at that time, certaine euill disposed persons
of the Iewes, that serued the king of the
Grecians in his warres, namely, one Alki-
mus, who went to the king of the Greekes
at that time lying at Antiochia, and stirred
him to moue warre vpon Israel, and king
Iudas. By whose suggestion Demetrius sent

against Iudas a Captaine called Nicanor, with a strong armie. He now comming to Ierusalem, let Iudas vnderstand that he bare him good will, & was desirous to make peace, and to enter into a league with him. Therefore as Iudas came forth accompanied with his brethren the sonnes of Chalmonanie, Nicanor met him in the way, imbraced him, and kissed him: after that, led him to his pauilion, and set him vpon his seate of honour. King Iudas also after he returned from the campe, made vnto Nicanor a great feast, calling him & his noble men with him into Ierusalem, where they eate and dranke at the kings table. King Iudas was yet vnmarried, wherefore Nicanor moued him to take a wife, that he might haue issue, and not lose his succession, whose councell Iudas allowed. This done, the lewd pickthanke Alkimus declared to king Demetrius the league that Nicanor had made with king Iudas: whereat Demetrius being wroth, writ vnto Nicanor, that he had intelligence of his traiterous practises. Nicanor was in Ierusalem when this letter was deliuered him. When Iudas heard of the contents of the letter, hee fled out of Ierusalem into Samaria, where hee sounded a Trumpet and gathered Israel together. Nicanor vppon these letters entred

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the house of the Lord to seeke Iudas, but he found him not. Then he examined the priests who sware they knew not where he was become. After he had now sought him in every corner throughout Ierusalem, and could not find him, in a fume he sware he would haue done one the temple: and gathering together all his hoast, he made speed against Iudas.

When he heard of Nicanors comming, he issued out of Samaria to meete him, and after they had stroke the battell, Iudas slew of the Greekes to the number of 8. thousand horsemen, tooke Nicanor aline, and was minded to kill him. But Nicanor beought him of pardon, alledging that the king knew well enough, that he began not this battaile with his good will, but least he should transgresse the commaundement of the king his maister. Wherefore (saith he) I humbly beseech your Maiestie not to kill me, and I sweare vnto you, that I will neuer beare armes against you, nor annoy you in any wise. Vpon this the king made a leagne with him, and dimissed him. So he returned to the king his maister with shame enough. After this Demetrius dyed, and Lisia his sonne raigned in his stead. Yet the wicked men ceased not, but moued againe king Lysia to make a voyage in his owne person, with a puissant

army

army against Iudas: but hauing the ouerthrowe of king Iudas, he fled vnto Azotum, till he had strongly repaired againe his army. Then came he the second time vpon Iudas, in which conflict the Israelites were put to flight. King Iudas notwithstanding, fled neyther one foote nor other, but called to his men, and exhorted them to returne and sticke by him, yet they would not obey him. So he abid alone with his drawen sworde in his hande vnto whome none of his enemies durst approach nigh, but with charets & horsemen they enuironed him, and archers shot at him, wounding him sore, till he fell downe dead vpon the ground, and they that were about him were taken aliue. The time that he raigned ouer Israel was six yeares. Many of the Greekes captaines were slaine also in that battaile, and the king himselfe so wounded, that he was fayne to get him into his countrie to be cured of his woundes. After he had recouered his health, he returned againe, came to Ierusalem, and to all the cities of Israel, with the power of the Greekes wherewith he so afflicted them at that time for the space of foure monthes after the death of Iudas, that the like tribulation was neuer seene in Israel. In the meane season, the Israelites resorted to Ionathas the son of

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Mattathias, & made him king in Iudas stede, and were sworne vnto him. This Ionathas fought diuers great battails against ye greeks, hauing the aide of one Sauinus of the kinred of king Alexander the first, who had made a league with Ionathas, and toke his part against Grecia, wasted and spoyled it sore, till at the length the king of the Grecians slew Ionathas by a traine. His raigne ouer Israel indured fyue yeares. Then was Shimeon his brother king in his stead. Against him Antiochus the second king of the Grecians came to war. But Shimeon met him, and laid first an ambush to entrap the Grekes, and then ordered his battailes in array against Antiochus. Howbeit that, he with his whole hoall made a face, fainting as though they flew, and retired, till they perceiued Antiochus, who pursued them to be within their danger, then the ambush brake forth vpon the Grekes, made a very great slaughter. After this Shimeon returned to Ierusalem with great ioy. Then sent Ptolomee king of Egypt, an imbassage to Shimeon king of Israel, offering him his daughter in marriage. To this request when king Shimeon had consented, Ptolomee came to Ierusalem, where was made him a great feast, and they were all together. Whereupon Antiochus king of the Grecians

cians went to Ptolomee king of Egipt, privily to murther Schimeon king of Israel. Whom Ptolomee durst not but obay, for at that time the king of Egypt was in subiection to the Grecks. Therefore when Schimeon came into Egipt to se his father in law Ptolomee he was receiued with great feasting: but in the same he had poyson giuen him, that he died thereof. Besides this also, his sonne which came with him Ptolomee cast in prison. These things fully chanced vnto Schimeon, for that he had transgressed the word of the Lord, that forbad al aliance with the Gentiles. The time that he raigned ouer Israel, was 18. yeares. Then Iohn his son raigned in his stead, who was called Hircanus in the Greeke tongue. The same Ptolomee king of Egypt inuaded Israel with all the power that he could make. But Iohn the sonne of Schimeon met him, and the Lord ouerthrewe Ptolomee with his whole hoast, that they were slaine of the Israelites, and pursued to the Citty Dagon, about which time the Israelites made trenches, and besieged it. Now within the towne they had the mother of king Hircanus, whom Ptolomee caused to be set vppon the walles, and to be scourged with whips in the sight of her son. When Hircanus saw the great affliction of

his

his mother, he would haue raised his siedge, and departed from Ptolomee. But his mother called vnto him, and said, my deare son Iohn, regard not my trouble, for all chastenings come from God. Proceede manfully with thy siege against this City, for it is in great distres, and reuenge me, thy father, and brother, murthered by Ptolomee. The king followed her aduise, and manfully raised a mount, from the which he battered the walles with Engins of Iron like charets, til they began to shake. Wherefore many of the souldiers of the towne fled, and their companies began to scatter. Ptolomee seeing this, commanded to afflict his mother yet more, and to increase her scourgings, vntill the entrailes of Hircanus was mooued, that he could not abide longer to see his mother so cruelly handled, but left the siege, and let Ptolomee escape: who neuertheless killed his mother, & fled into Egypt. In the fourth yeere of king Hircanus raigne, Pius king of Greece came and besieged Ierusalem with a great power and strength, whom Hircanus was not able to meete and encounter withall in the field, but suffered himselfe to be closed vppe in the City. The king of the Grecians therefore raised great towres against the City, apart from the wall, digged

a trench, and cast vp a mount. Then planted they their Engins named Rams against the gates, so that the Citie was hard beset: for they beate downe one of the turrets that stode vpon the wall, whereat all Israel was afraid, and agreed together to issue out, and fight with them, whatsoeuer should come thereon, life or death. Which although Hircanus liked not, yet they did so, and slew many of their enemies, put them also to flight that they were constrained to encampe themselues further off from Ierusalem. Then the Israelites came to the towers that the Gentiles had builded, and raled them to the ground. Thus they issued out dayly, skirmishing with Pius, vntill the feast of the tabernacles. Then sent Hircanus to Pius, desiring him that he would grant them truce, & let them be in peace while the feast lasted. His request Pius granted, and sent a fatte Ore to be offered to the God of Israel couering his hornes with beaten golde, and garnishing him with fillets of christall, and other precious stones, clad him also in a garment of purple, and diuers other precious clothes. Hee sent moreouer plate, both of siluer and golde, full of diuers kindes of spices, all to be offered vnto the Lord. When king Hircanus had this, he went out vnto Pius, and after

hée had made peace with him, hée made him and his chiefe men of warre a great feast, & gaue him a present of iii. C. pound weight of golde: Hée went also with Pius to ayde him against the king of Persia, that at that time rebelled against him. But he tarried there not long, because the time of Pentecost was at hand. Wherefore king Hircanus and the hoast of Israel returned: but Pius and his army of the Grecians proceeded. Whom the king of the Persians met in the field, slew Pius himselfe, and vanquished the residue, that almost none remained. Whereof when tidings came to Hircanus he was very glad, and returned to Jerusalem with peace and ioy. After this Hircanus made many great battailes with the nations about him, and had euer the victorie. He also came to the mount of Corizim, where he won a fort of the Sectaries and Samaritans, and rased down the temple that the Sectaries had there as their house of Sanctuarie, which they builded by the licence of Alexander the first king of the Grecians. Hee that builded it was Manasse the Priest, brother to Shimeon the iust. But Hircanus the high Priest pulled it downe two hundred yeares after it was builded. From thence he went to the Citie of Samaria and besieged it. This

was

was the mother Citie of the Samaritans, and Sectaries, which was wrought to such distresse, by the long siege of Hircanus, that they within were faine to eate the carkases of Dogges. The feast of Propitiation then being at hand, Hircanus made spéde to Jerusalem to execute his office in that feast, (for he was the high priest) appointing for generals of his army, Aristobulus his eldest sonne, and his second sonne Antigonus. In the meane season, they within the town writ to the king of Grece, to come to succour them, which he did with a great power. But these two yong men the kings sonnes went to méete them with the strength of the Israelites, and gaue them the ouerthrow, killing them vp almost euery one, to the number of xxi. M. fighting men, and the rest fled. That done, the young men returned to the siege of Samaria. King Hircanus their Father had tidings of the comming of the Grecians against his sonnes, so that he perceiued they should haue the Grecians of the one side of them, and the Samaritanes and Sectaries of the other: But he knew nothing what was hapned, for that victory chanced the xi. day of Tisri. His heart therefore was carefull for his sonnes, and for Israel: notwithstanding he proceeded in his office according as

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the staff required: as he entred into the house of Sanctum Sanctorum, or the most holyest, to offer incense, and to call for mercy for his children: for his armie, he hard a voyce speaking vnto him: Neuer trouble thy mind with thy children, and with the hoast of Israel, for yesterday the Lord of mercy heard them, and according to the greatnesse of his goodnesse, for thy fathers sakes: Let thy heart therefore be right, and thy hands pure. So the king going out of the sanctuary, declared it to the people. Whereupon the next day he sent post to Samaria, and was assuredly certified againe that this was true. Wherefore king Hircanus was magnified greatly of all Israel, for they knew that the blessed Lord accepted his doings, inspiring him with the holy ghost, and increasing his kingdome and priesthood. After this he take iourney to Samaria, besieged it a whole yeare, and at length wan it, slew al also that bare life within it. He rased the walles the pallace, and burnt vp the City. He had wars also with the Romaines, and the Arabians: and GOD prospered all that euer he take in hand. Shortly after, God gaue him rest and quietnesse from al that dwelt about him, and from all his enemies, so that Israel rested holdly in peace and tranquility all his

time. On a time the king made a feast to all the Sages of Israel, that they might make cheere with him. And being pleasantly disposed, he said, I am your scholer, and what soeuer I doe, that doe I by your authority. Wherefore I pray you, if you see any fault in me, or if I doe not as becommeth me, tell me of it, that I may reforme mine euill way. Then euery man greatly extolled and commended him saying, Who is like vnto thée, our Lord King, so worthy of the kingdome and priesthood, so notable in good workes, whose workes be done for the God of heauen, which hath also done vs so much good in Israel? The king was very well pleased with their answere, and reioyced greatly. Yet was there one among them, an vndiscréete man, called Eleasar, who spake vnaduisedly to the king: And it please your maiesty, it were sufficient for you to haue the crowne of the kingdome, yée might leaue the crowne of the priesthood to the séede of Aaron, for as much as your mother was captaine in the mount Modiit. Incontinent the king was moued and sore displeased against the Sages: which certaine of his seruants that hated the Sages, and smelled somewhat of lears, perceiuing one of them informed the king, that whatsoeuer that vndiscréet person had

had spoken, it was not without the aduise of the Sages. Wherevpon the king demanded of the sages, What law shall that man haue, that in despight of the king, speaketh things in his reproch? They made answere, He is worthy to be whipt. Then said one of the Saduces, the matter is plaine, that according to the minds of Sages, and at their biding, he vpbrayed thee, and therefore they would not awarde him to dye. Whereat the king held his peace, and gaue neuer a word to answer. So all the ioy was dasht and turned into sadnes. The next day at the commandement of the king, proclamation went to all the Cities in the Kings dominions, that they should stand to the ordinance of Sabock and Bithus: and whosoeuer should refuse to follow their decrées, or would obserue the traditions of the Sages, and obay their will, should suffer death. This was Ioan the high priest, which had the priesthood of his péres, and in the ende became a Saduce. Notwithstanding the Israelites obeyed not the Kings commandement, but rather stiuly followed the ordinances of the Sages. The king himselfe and all his seruants followed the traditions of the Saduces, making inquisition for them that stacke to the constitutions of the Sages, and putting to

beatly as many as he could get knowledge of. By this meanes he drew much people of Israel into this opinion. The time that Hircanus raigned ouer Israel, was 31. yeares, and then he dyed. After him raigned his son Aristobulus, for he had three sonnes, Aristobulus, Antigonus, and Alexander. This Alexander was hated of his Father, and banished out of his presence. He went therefore and made warre vpon Tire and Sidon, subdued them, and compelled them to be circumcised. Aristobulus regarded not the high priesthood, but set light by it, wherefore he would not execute the office thereof, but tooke the kingdome vpon him, and set the crowne vpon his head: and was called the great king. Besides this, he banished his mother, and Alexander her sonne; his younger brother, and would not suffer them to dwell in Jerusalem. But he loued his brother Antigonus, and made him Lieuetenant generall of all his warres, setting him forwarde into the warres against his enemies. Wherein the young man Antigonus had good fortune, and prospered in all things that he tooke in hand, and returned safe to Jerusalem, where he entred into the house of the Sanctuarie to pray for his brother the king, which at that time was grieuously

ſicke: and alſo to acknowledge before the Lord God his goodneſſe and mercy towards him, in that he ayded him againſt his enemies. Then came certaine wicked perſons vnto the King, and informed him with this tale: Thy brother (ſaith he) returning from the warres, inquired of thy health, and when it was told him thou waſt ſicke, he ſaid, I will go to him to ease or rid him out of the world. When the king heard this, he was wroth toward the Sages, and commaunded his brother to bee apprehended, and carryed to the place of Starton, there to be kept in priſon, till he had made further inquiſition of this cauſe: In the meane ſpace the Queene, the Kings wife, commaunded him to be put to death there, without knowledge of the Kings minde. But when the king heard that his brother was killed, he cryed mainly out and wept, ſmiting his breaſt in ſuch ſort with his hand, that he ſowned, and much blood iſſued out of his mouth. He raigned over Iſrael two yeare. After him his brother Alexander raigned, who was alſo called King Ianai, being brought out of priſon, where his brother had put him, and made king of Iſrael. He was a mightie man, and valiant in al his warres againſt his enemies prevailing againſt them. He had warres

with the Philistines, namely Azotus and Ascalon; whome he put to the worse, and ouercame them. This man refused not the priesthood, but was high priest. It chanced on a time, when he stood at the Aulter to offer sacrifice, one of the sages cast a Cedar tree vpon him, whereat he lifted vp his right hand vpon the aultar crying, Giue me my sword. Then the Sages kneeled down before him, and sware they did it not of any contempt, but rather (say they) that we thus sporting before the Lord, would be merry vpon the high solemne day. But the Kings seruants answered roughly againe, saying: Although ye play and reioyce, yet it is not the manner of the country to vse any such dishonestie custome with the King. The contention waxed hot against them, til at length the Sages spake euill of the king, casting in his teeth, that he was an vnhallowed and suspensed person, and that his Grandmother on the fathers side was a Captaine in the mount Modin, whereby her seede was stayned. The king was sore moued at that, insomuch that he commanded all the Sages to be slaine. Therefore, wheresoeuer they found them, in the sanctuary, or in the streets of Ierusalem, they killed them forthwith. Then the king commanded that euery man should

obey

obey the gouernance & traditions of the Seduces. So in those dayes had the sages great tribulation, some fel vpon the sword, some fled away, & some tarried at home with dishonor and shame. After these matters, the king made an expedition into Arabia, entred the country as far as the rock of the wildernes, against Hartam king of Arabia & subdued his land. After that, he warred vpon Medaba, and the whole land of Moab, vanquished them, & bringing them vnder tribute: and so returned with honor to Jerusalem. When he had after this well bethought him of his doings, it repented him of his euill wayes: wherefore hée altered his minde and began to make much of the Sages, submitting him to their ordinance, & estéemed their traditions. There was also at that time, a kinde of sect that were called Pharisies, of whom such as had escaped, the King sent to call them home againe, & when they were come into his presence, he spake vnto them cõfortable words, saying. My brethren, ye shal vnderstand, that the thing that is once done and past, must néedes be termed as it is, and cannot be reuoked. And trueth it is, you cannot excuse the reproch that yée did mée, nor I cannot call againe the bloud that I haue shed. Notwithstanding, I confesse my fault vnto you,

These I take to be the same that he calleth Sages before.

and hane changed my indignation to loue, praying you to put out of your heart all rancour and malice, lay away al your mourning and sorrowfulnesse of your mindes, reioysing in your reconciliation and attonement with me, and be of good cheere. But they made him answere: We will not lay away our hatred and enmity, for thou speakest but deceitfully, and we speake that is trueth. Furthermore, thou hast killed our chiefe men and Elders, neither hast thou only done vs this iniury: but as Hircanus thy father began this mischiefe, so thou hast holden on and continued it. Wherefore this hatred betweene thee and vs hath taken some rote, neither can we leaue our sorrow & mourning til thou die, & God take vengeance vpon thee for our sakes. Then shall we reioyce when we see vengeance. So they departed from his presence, neither did the king giue them any answer at all. But when they perceiued the king to be incensed against them, and by that meanes the matter might redound to their owne harme, after consultation had, they went to the king of Greece, whose name was Demetrius, shewed him what Hircanus and Alexander his sonne had done vnto the Pharisies, and all the Israelites that bare them good will, and followed their tradi-

tions,

ons, and how they also hated Alexander for the mischiefe that he had wrought them so that if any man would come and revenge the malice of Alexander, they would be ready to aide him. Demetrius followed their counsile, and assembling together all his people, to the number of 40000. horsemen, and footmen without number, he take his journey, and encamped against Sichem. Then king Alexander waged 8. thousand horsemen to aide him. But the king of the Grecians writ privily to the auncients of the Seatries, that they should not aide Alexander: to the souldiours also that Alexander had hired, he sent rewardes, golde and siluer, that they returned home to their countrey, & aided not Alexander, whereupon he was not able to withstand Demetrius. Therefore hearing that Demetrius was removed from Sichem toward Jerusalem, intending to take him in the city, he fled by night with a fewe of his men to the mountaynes, and tarried there. When the men of Israel that were in Judea, heard that the king was fledde out of Jerusalem, and that the city was in hazard to come into the handes of the Grecians: they gathered themselues together, and stood for their liues, as though all had beene one man, to the number of 10000. and set vpon

Demc-

Demetrius campe, killed all his best men of warre, & foiled his whole host, that he fled from them, & returned home into his country with shame & dishonor. This done, the king toke part into him, and returned to his kingdom. but the Pharisies fled to Bethshemes fortifying themselues against the king: who hauing intelligence therof, gathered an army, & went against them, won the cittie, and toke 800. of the chiefest Pharisies, bound them in chaines, and brought them to Ierusalem.

Then banqueted he all his seruants vpon the roffe of his palace in a very high place, where his learned Peeres did eate & drinke, vntill they were drunke. And in his merry mode, he commaunded those 800. Pharisies prisoners to be fetcht forth, and to be hanged euery man of them vpon gallowses before him, at which sight he drunk & laughed heartily. After this, he fell sicke in the foure and twentieth yeare of his raigne, of a greeuous disease, a quartern ague, that held him three yeeres: & for all this he shrunke not, nor letted to go to the war, to encounter and fight with his enemies, what Nation soeuer they were of round about him, as though he had beene a whole man. In the 27. yeare of his raigne, which was the 3. of his sickneſſe, he made an expedition into the land of Moab,

against

against a certaine citie called Ragaba, to get it by force. At which time he was very sicke and weake: wherefore his wife Alexandra the queene went with him, fearing least he should dye by the way. And as he encamped himselfe against the Citie, and forced it sore with assaultes, his sickenesse increased upon him more and more. Wherefore his wife perceiuing that he was like to dye, wept bitterly for him and said: To whome shall I be so bolde as to shewe my face when thou art once dead, seeing thou hast wrought such mischiefe against the Pharisies, whom al the land fauoureth, and following their traditions, obey their instructions: if they shall be disposed to wreake themselues vpon me and thy young children, they shall haue aid of all that dwell in the land. The king answered, Weepe not, nor shewe any resemblance of pensiuenesse: I will tell thee what thou shalt doe, and if thou wilt follow my counsell, thou shalt prosper and raigne, thou and thy children as thou wouldest desire. Be it that I dye, there is no man in the world need know thereof. Tell thou euery man therefore that aske for me, that I am sicke, and will not that any man shall come at me. In the meane while annoint and season mee with balmes, fight with courage against this citie, til thou win

An honest wife.

tain it, and their returne to Jerusalem with ioy: and beware thou put on no mourning apparell nor weepe, but bring me into Jerusalem, and lay me on a bed like a sick man and after call together the chiefe of the Pharisies, bring them where I am, and speake vnto them gently in this sorte: Alexander hath ouer come mine enemie, I know it very well: wherefore take him if yee list, and cast him into the fire, or to the Dogges, or burie him, it shall be at your choise: I know well they are pitifull men, and so full of mercie, that they will bury me honourably, and shall appoint some one of my sonnes whom they like best to be king. The queene did therefore as she was instructed of the king. And when she had wonne Ragaba, she ioyfully returned to Jerusalem: after that gathered together the elders of the Pharisies, and spake to them as the king had aduised her. The Pharisies hearing that the king was dead, & that his bodye was in their handes to doe withall what they list, they answered the Queene: God forbid we should doe this vnto our Lord, the annointed of God. He was the king and high Priest: what though he were a sinner, yet his death shalbe an expiation for him of all his iniquities. Therefore we will bewaile him, and mourne for him: yea,

we

we will carry his coffin out fellys vpon our neckes, and burie him as it becommeth a kings Maiestie, and so they did. The time that he had raigned, was xxvii. yeares. After him raigned his wife Alexandra in his stead: for the Pharisies after they had finished the seuenth day of the mourning, they committed the kingdome vnto her. She had two sonnes by the king: the elder was called Hircanus, the other Aristobulus, Hircanus was a iust man and a righteous, but Aristobulus was the warriour, a man of prowesse: besides that, of a familiar and louing countenance. He fauoured also the learned men, and followed their instruction. But Hircanus his elder brother, loued the Pharisies. On a time therefore when the queene sate in the throne of her kingdom, she called the ancients of the Pharisies before her, honoured them, and commanded to release and set at libertie all such Pharisies as the king her husband & her father in law had cast in prison: and taking the Pharisies by the hands she commanded all Israel to obey their ordinances. Then made she Hircanus her sonne high Priest, & Aristobulus lieftenant of the warre. She sent also to all the landes that her husband & father in law had subdued, & demanded the noble mens sons for pledges, which

she

the kept in Ierusalem. So the Lord gaue vn-
to the quéene quietnes from all that were vn-
der her subiection. She gaue also the Phari-
sies authoritie ouer the learned sort, putting
the in their hands to order at their pleasure.

Whereupon straightwaye they founde
one Dogrus, a great man amongst the lear-
ned sort, whome they slew, and much people
besides of the auntients of that sect, so that
the Sectaries were in great distresse. They
gathered themselues together therefore,
and came to Aristobulus the Lieftenant of
the warres, and with him they came to the
quéene, saying vnto her: Thou knowest the
ennitie that is betweene vs and the Pha-
risies, which hate thy husband and father in
laive, yea, and thy children also. We were
his men of war that went with him in all his
affaires, and aided him, now thou hast gi-
uen vs into their hands to be murthered and ba-
nished out of the land. What will Haretam
King of Arabia doe, when he heareth this,
that we shall forsake thée? He will come and
reuenge him of all the battaile that thy hus-
band fought against him. Yea, the Pharisies
will take his part, and deliuer thée and thy
children into his hands, that there shall not
be left vnto Hircanus the king, and his sonne
Alexander thy husband, any name of rem-

nant

nant at all. The Quéene gaue them no word to answer, whereat Aristobulus was angry, and letted not to vtter it to his mother a farre: but she would not heare him. Wherefore Aristobulus counselled the sectaries to goe their wayes, and depart out of Jerusalem, to chose them cities in the land of Juda, where they might dwell with their honour: and not to suffer themselues to bée slaine vnder the Pharasies handes. Wherefore departing from Jerusalem, they dwelt in the Cities of Juda. Not long after this, it fortuned the quéene fell sore sick, that she was like to dye: whereof when Aristobulus heard, he feared least the Pharisies would make his brother Hircanus King, and at length apprehend him: wherefore he fled away by night to the Cittie of the Saduces to be their head, and make warre vppon his brother if he would presume to raigne. He came therefore to the prince of the Saduces called Galustius, who was a good man of warre. And after he had gathered a strong army of the Saduces, his mother the Quéene sent vnto him that he should returne vnto her: which he would not do, but rather went to war with the nations that dwelt about him, where he wan xx. Cities, and gat him great renowne thereby.

Now as the Quéene his mother lyued sicker

sicker and sicker, the chiefe Pharisies, came vnto her, with her sonne Hircanus, weeping before her, and saying how they were afraid of her sonne Aristobulus, who if he should come into Jerusalem and take it, he would deliuer them vp into the hands of the Sadduces. Vnto whome she answered, I am as you see at the point of death, not able to talke much with you: there is heere in my house great treasure, that my husband and my father gathered, and their parents, kings of the posterity of Chasmonaie, take that vnto you, and make my sonne Hircanus King ouer you. If Aristobulus will perturbe him and make warre against him, yée may wage men of warre therewith, and succour him as you thinke good. And euen with this she fainted and died, & was buried among st her people, after she had raigned nine yéeres ouer Israel. The Pharisies therefore and Priests, with all the inhabitants of Jerusalem, made Hircanus her sonne King in her stéede.

Aristobulus hearing tidings of these things assembled his army, and came toward Jerusalem, to fight against his brother. But Hircanus met him, and incountred with him nigh vnto Jozabaine Jericho. The Sadduces of Aristobulus hoast were good men of warre, and too strong for the Pharisies. Wherefore

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Hircanus and the Pharisies, had the ouer-throw at Aristobulus & the Saduces hands, who with this victorie proceeded forth to Jerusalem, besieged it, and brought it to great distresse. Wherfore the priests and the ancient of the people consulted together, and came forth to Aristobulus, fell prostrate on the earth before him, and besought him, that he would not scatter abroade the inhabitants of the Lord. He condescended vnto their desires, vpon these conditions: that he should enter into Jerusalem with them and be king, and his brother Hircanus should bee high priest. Whereupon they agreed. When as Aristobulus entred into Jerusalem, his brother came out of the Sanctuarie to meete him, and with embracing he killed him. So Aristobulus was king, and Hircanus executed the office of the high priest. The Lord also gaue Israel rest and peace for a while.

But afterward the Lord sent an euill spirit among them, which was the cause of translating the kingdom from the stocke of Chasmonaine, and of the destruction of his posteritie, for the sinne of Hircanus the great, and the sinne of Alexander his sonne, in that they shed so much innocent blod, and drew Israel from the obedience of the prophets, vnto the lyes and trifles of the Saduces. For this

it chanced. The Sadduces beate into Aristobulus head, that as long as his brother Hircanus lived, he nor his kingdome could neuer be established. Whereupon Aristobulus deuised how to make away Hircanus. Which thing a certaine mã called Antipater was aware of, a man of moste power in all Israel, & thereto also a wise, expert, and learned in all wisedome, both in the lawes and in the knowledge of the Greeke, full of his word, and prudent in any strange or new matters chanced. His of-spring was not out of the children of Israel, but of those Romaines which chanced to be vanquished, and become subiect vnder the dominion of the Israelites, being but strangers, and of no noble house in Israel. He had foure sonnes Ioseph the eldest, the next Pasilus, the third Herode, and the fourth Pheroras. These had also a sister called Salumith.

Antipater fauoured Hircanus so entirely for his iustice and vprightnesse sake, that he opened vnto him his brother Aristobulus and the Sadduces intent, giuing him counsell to flee to Hartam king of Arabia: but Antipater himselfe went before to breake the matter to Hartam, of whose comming Hartam was very glad. Then Antipater declared to him how Hircanus was in minde to flee vnto

vnto him, because of Aristobulus his brother. If thou will helpe him (saith he) and lend him spéedy aide, thou shalt easily set Aristobulus before the kingdome, for all Israel is inclined to Hircanus, and fauor not Aristobulus. Hartam answered, I am afraid of the Iewes and their willines. Alexander his father put me thrice to the foile in battell by his subtilty, and toke my dominions from me.

Then Antipater sware vnto him: Hée shall be (saith he) thy true and trusty friend, to doe whatsoeuer thy heart desireth. Thus Hartam was perswaded, and they made a league together. Then Antipater turned to Ierusalem, caused Hircanus to flée in the night, and they both went together to the king of Arabia, who much reioyced at Hircanus comming, and receiued him honorably. When they came together to intreate of the league, Hartam demanded restitution of such Cities as Hircanus father had taken from him, to whom Hircanus consented in all things. Wherefore Hartam raised all the people of Arabia, and led them to Ierusalem to war vpon it. To Hircanus also came all the men of Iuda, sane onely they that dwelt at Ierusalem: So betwixt them they beset the city round about. It fortuned that in the solemnity of the Passeouer, they could not

haue their seruice of the solemnity in the holy place, because of the warres. Whereupon a certaine iust and perfect man of the towne, called Honyauriga, brake out priuily into the Campe of Hircanus and Antipater, his counceliour, and besought them with much prayer and teares, that they would grant a truce vnto Jerusalem, while the feast of swéete bread lasted, that they might execute the seruice of solemnity in the Holy place. To whom Hircanus sayd, Thou art a iust man, and often when thou hast prayed, the Lord hath heard thée: pray now therefore vnto the Lord God, to deliuer Aristobulus into our handes, and that Israel may haue rest. Honyauriga answered, Am I a God, or able to remoue battelles that be stirred vp for many mens iniquities? Thus when he séemed to be vnwilling to pray, Hircanus men compelled him, drawing their swords, and saying, If thou wilt not pray, thou shalt dye for it. Therefore as he saw his life in ieopardy, hée cryed vnto the Lord, O Lorde everlasting, which hast chosen thy people Israel out of all people, and hast set thy name in his house, may it please thy Maiestie to plant among the children of Israel friendshippe and brotherhood, take away from among them this hatred which is ri-

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sen of nothing, and let not the one of these factions prevaile against the other, seeing they all be thy servants, and children of thy covenant. When the servants of Hircanus heard him say so, they run upon him with their swords, and killed him. But God deferred not his vengeance: for he strooke the hoast as well of the Arabians as of Hircanus with a grievous pestilence. At the same time came from Rome a famous Captaine called Pompeius, to warre against the country of Armenia. This Pompeius sent one of his chiefe men to Damasco, of whom as Aristobulus (thus besieged) had heard, and that an army of ỳ Romaines was come to Damasco, he sent him a present of foure hundred pound weight of golde, desiring him to remoue the army of the Arabians from him, and to raise the siege. In those dayes all the world obeyed the Romaines. That captaine therefore writ vnto Hartam King of Arabia in this wise: Depart from Jerusalem, if not, thou shalt vnderstand, thou hast broken thy league, with the Senate of Rome, and the whole army of the Romans shall shortly invade thy land. Hartam vpon the sight of this letter, raised his siege, and departed from Jerusalem. Hircanus also and Antipater departed with shame and reproch. Aristobulus re-

on that gathered a power, and pursued after them, gaue the Arabians and Israelites that tooke Hircanus part a great ouerthrow, and after returned to Ierusalem with much ioy. Shortly after, Pompeius came to Damasco, where Aristobulus presented him with a vine of golde, marualous artificially wrought. The rootes of the vine, leaues, clusters, and grapes that were vpon it were pure gold, the weight whereof, was fiue C. pound. Pompeius was very glad therof, and sent it to Rome to the Consul. And the whole bench of the Senate, which was of the number of 320. Senatours, wondered at the cunning and wit of him that made it: e with great ioy they bare it into the temple of their gods, placing it in the presence of the great Idol Iupiter, so called after the planet Iupiter. Pompeius writ his letters to Aristobulus, with great thanks and commendation for the same, assuring him, how both hee and the whole Senate fauoured him, and that hee should haue a friend of him to speake in his cause as long as he liued. Hircanus hearing of this, was cleane dashed, in dispaire. But Antipater comforted him saying, Let not the friendship that is betwixt Pompeius and thy brother dismay thee: I will go to him and make him thy friend. Vpon that he

went to Pompeius, and perſwaded his minde to hate Ariſtobulus, and to fauor Hircanus, informing him thus. If thou (ſaith he) defend Hircanus all Iſrael will bee content to bee vnder thy protection, for they loue him euery man: but if thou defend Ariſtobulus the people will not obey thee, for they hate him. Pompeius charged him that no man ſhould be made priuie to their communication. For I (quoth hee) will ſend for Ariſtobulus to come to me to Damaſco, and then I will cauſe to lay hands of him, and deliuer him bound to his brother, reſtoring the kingdome to him. Ariſtobulus vpon the ſight of Pompeius letters reſorted vnto him. Hircanus alſo came from the rocke of the wilderneſſe. And as they appeared together before Pompeius, Antipater deſired him that hee would doe iuſtice betwixt Hircanus the king and Ariſtobulus his brother, that rebelled againſt him, and toke his kingdome from him without cauſe. Whoſe ſayings a thouſand of the elders of Iſrael ſtood vp and witneſſed to be true. Ariſtobulus anſwered: I neuer ſtroue with him for the kingdome, vntill ſuch time as I ſaw all theſe that made Hircanus king, to run in great obloqui, and to ſuſtaine much reproch, becauſe he was ſo feeble a perſon, & of no great wit, nor forced much.

of the kingdom: yea, til all nations that were about him, whose dominions our progenitours conquered, began now to despise him, to passe little for offending him, to denie him tribute for his simplicitie & mopishnes, with lacke of courage. When Aristobulus had sayde, there stoode vp a great multitude of goodly and beautifull young men, apparelled in cloth of Hiacinth and purple, with mighty Targets vpō them, and other ornaments of gold, christall, and pretious stones, affirming with one accord that Aristobulus sayd the trueth, namely that Hircanus forced not of the kingdome. At whom Pompeius marvelled, saying: Happy is this people having so many handsome men, true in their words, and wise: happy also were the Senate of Rome, if they could bring to passe, that this great nation might bee vnder their gouernance. So hee toke his iourney to Ierusalem with Hircanus and Aristobulus. But after Aristobulus perceived that Pompeius stood not to the promise he made him at the beginning for the time, he set light by him, and fled from him to Alexandria in Egypt, whither Pompeius followed with his hoast and besieged Alexandria. From thence Aristobulus fled againe to Ierusalem, and Pompeius pursued him also thither, writing to

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Aristobulus a letter of truce and pardon. So Aristobulus came forth to him, & Pompeius did him at that time no harme, but demanded to bee giuen vnto him all the vessels of the house of the Lord, which Aristobulus refusing to doe, Pompeius in a rage, caused to lay him fast in heauy yron chaines, & assaulted Jerusalem, battering the walles very sore, till they of the towne issued out against him, & slue of his host xii. M. men. After this had the Israelites ciuill warres within Jerusalem, because the siege was grieuous vnto them, for they were deuided into factions: one part said, Let vs open the gates to Pompeius and let him in, that we may submit our selues vnder his protection. The other said, Let vs fight against him vnto the death. But much people misliked that, so that that side preuailed that would yéld. Wherfore Pompeius entred the towne, and the house of the Sanctuarie, killed much people of the priests: and the people of the lande made Hircanus king of Israel the second time, and Antipater his counsellour. Moreouer, he set one Securus a Romane in the countrey, to receiue the tribute, and departed, leading Aristobulus with him bound in yrons. And because he toke his iourney toward Arabia, Hircanus and Antipater went with him to conduct him. Scaurus.

him. Aristobulus thus being prisoner, and his two sonnes with him, it fortuned that one of them (called Alexander) escaped: and hauing intelligence that Hircanus and his councellour were gone out of Jerusalem, he came thither and rebelled against Hircanus, made vp the breaches of the wall that Pompeius had battered: yea the Israelites resorted vnto him, and made him King in Hircanus place. Whereupon he gathered an armie, and went forth to méete with Hircanus as he came homeward from Pompeius, where he gaue Hircanus the ouerthrowe, & Securus the receiuer of the tribute fled and escaped. Then Alexander returned to Jerusalem, from whence shortly after, Gabinius a Romane with a strong armie, compelled him to flée to Alexandria. And being in the same place besieged also of Gabinius, his mother Aristobulus wife went forth to Gabinius weeping, & besought him that he would not destroy her son: for whose sake he did Alexander no harme. Gabinius therefore hauing gotten all the land of Iudea, made Hircanus king of Jerusalem now the third time: who set Romane captaines and rulers in Iericho, & in Zephon, and through all the land of Israell. It fortuned after this, that Aristobulus gat out of prison at Rome, and came into

into Israel: to whome on euery side resorted men in such sorte, that he had a puissant host of Israel. Whereof when he had taken muster, he chose out 8. M. of the best, and with them went against Gabinius; where was a sore battaile fought betweene them, till the best of Aristobulus men were slaine, and only one thousand left, wherewith he fled to the mountaines. But the Romaines followed the chase, and slew them euery man. Yet Aristobulus would not yelde, but fought alone, although his helmet was broken, till he had diuers sore woundes in his head: and then fell he to the ground, and the Romains took him yet aliue, brought him to Gabinius, who comforted him, commanding his Surgeons to heale him, and after sent him to the Consull and Senate of Rome, where hee was put in prison yet once again. After this, the Senate taking pity of Aristobulus wife, which was reported to be a very wise woman, released her two sonnes out of prison, and set them at liberty. Alexander the one of those, could not bee content, but rebelled once againe against Hircanus and the Romaines gouernours. For he gathered together much people of Israel, encountred with one of the Romaines gouernors that Gabinius had appointed, and gaue him the ouer

throw:

thyrio: but proceeding further to fight with Gabinius, had the worse, and many of the Israelites were slain, yet he escaped himselfe & fled. This done, Gabinius came to Jerusalem, and renewed the kingdome of Israel to Hircanus the fourth time. About this time, one of the Senatours wiues at Rome conceiued a childe, and dyed in the birth and trauaile thereof. They therefore that were about her, straight way ript her body, and gat the childe out aliue, whome they named Iulius, and because his mother was cut, they called him Cæsar. This childe growing to great towardnesse, and comming to mans state, the Consull and Senate sent him into the warres: and whatsoeuer he did, hee had good fortune and prosperous successe. Hee depriued the Grecians of the Empyre and dominion, translating it to the Romaines. Many prouinces also besides that did he subdue, and returning to Rome with a power, attempted to get the dominion and sole regiment ouer them. But they had made solemne statutes in the time of their progenitors, neuer to suffer any king among them or any man to haue perpetuall rule ouer them: wherefore they would not make Iulius king. Upon this rose amongst them great & mortall wars, so that Iulius fine wonderfull ma-

Cæsar.

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ny of them, and without number. When Pompeius vnderstood that Cæsar raigned at Rome, & had killed the Consul and Senate, with all the nobility of Rome, he gathered together his whole army out of Arabia, and made toward him. Iulius hauing intelligence of his comming against him, sent for Aristobulus out of prison, spake friendly vnto him, gaue him a power, and made him grand captaine thereof, bidding him to go & encounter with Pompeius. Indeede his armie was a strong army, & he himselfe a king of no small prowesse and valiantnesse. Pompeius hearing that Aristobulus came against him was sore afraid of his valiantnesse, & of his boast: Wherefore hee sent to the inhabitantes of Ierusalem that were vnder his obedience, that they should present Aristobulus with some gift, whereby they might deceiue him, and poyson him. The inhabitantes of Ierusalem at his request, sent vnto Aristobulus a present, by certaine noble men, whereat Aristobulus was right ioyous, and did eate and banquet with them till he was ouercome with drinke: then they empoysoned him, and he died. The time that he raigned ouer Israel, was foure yeares and fiue monethes. He was a good man of warre, hardie in fight, and a

man

man of amiable countenance.

Pompeius receiuing tidings of his death, the more gladder proceeded toward Rome to beseege it. But Iulius mette him in the way, and destroied him and his hoast: whereby the Empire was established vnto Iulius. He after this, sent presentes to the King of Syria, and into Egypt, by his captaines, to allure them to his friendship. Antipater counseled Hircanus to aide Iulius, if perchaunce he might win his fauor, which Hircanus did: and Antipater was captain of the hoast, who played the man, and found such fauour with Iulius, that hee made him Lieftenant of his warres, and after he had fought sundrie and great battailes, hee returned to Ierusalem with great honour, and by the way prospered much more. Hircanus after this, made Phaselus Antipaters sonne gouernour of Ierusalem, and Herode his third sonne, president of Galilee. There was a certain young man at that time in Ierusalem, called Hezekias, a valiant man of warre: to whom came all such as were in any distresse, and he became their captaine. These went and ranged about in Syria, roning and murdering in such sorte, that the Syrians were weary of their liues, for feare of them. Wherefore the King of Syria sent vnto Herod ruler of

Galilee,

Galilée, desiring him to kill that Hizkias and his complices. Whereupon Herod prepared himselfe, and went to méete with Hizkias as he returned from the spoile of Syria, came upon him unawares and slew him and his men. Whereof when the king of Syria was certified, he sent a noble reward unto Herod, of siluer, gold, & precious stones: by which, and by like meanes, he became very famous. The noble men of Iuda made their complaint unto Hircanus vpon Antipater, and his sonnes, for their sore oppressing the land of Iuda, desiring that Herod might be summoned from Galilée, to appeare in iudgement, and answere with other for the killing of Hizkias. The king therefore sent for him, and he vpon that came to Ierusalem, appeared before the Iudges princely apparelled, with a gilt sword gyrt about him, whose pride an ancient man (called Samai) blamed, and reprehended also his stout heart: but hee would not giue eare vnto him, nor yet regarde the Iudges. When Hircanus perceiued that the Iudges had almost determined to giue iudgement against the young man, and to make him away, hee tooke pittie on him, and sayd, We will not giue sentence to day, to morrow is a new day, and by that meanes deliuered him,

out

out of their hands. Herode knew not afore that it was a matter of life and death. That night therefore he fled to the King of Syria, declaring all what had hapned vnto him. The King of Syria let him haue a strong armie, and came with him himselfe, purposing to besiege Ierusalem. But his father Antipater and his eldest brother Phaselus, came forth vnto him, and rebuked him, saying, Is this the reward that thou rendrest vnto king Hircanus, that take pitie on thee, and would not haue thy blood shed? Therefore they willed him to depart from Ierusalem: vnto whome hee condiscended, after he had once let the inhabitants of Ierusalem know what he could doe, and had shewed them his power. Iulius Emperour of Rome, about that time (as hee was worshipping in the house of his God) was murthered by the conspiration of certaine of them which had serued Pompeius: that was Itame, as is afore mentioned. The name of one of them that killed him, was Cassius of the countrey of Macedonia, who fled thither, being afraide to tarrye at Rome. This Cassius had great dominions in Macedonia. Antipater also of whom we spake, was a great scourge to the noble men of Iuda, and a great deale fower man than was Hircanus himselfe. Yea,

Hircanus

Hircanus could do nothing in comparison of him, for he had no rule himselfe: but Antipater and his sonnes bare all the swaye throughout all the realme. Moreouer, Antipater was in great estimation with all the king's of that time. And forasmuch as hee so sore oppressed the Iewes, they therefore hated him, and conspired to kill him. There was a man in great authoritie aboue Hircanus, named Malchias, by whose meanes they wrought this matter. He corrupted the kings Butler with rewardes, to put poyson in Antipaters cuppe, which as soone as he had dunke, he died. These things his sonnes Phaselus and Herod dissembled and winked at, as though they knewe nothing. Notwithstanding they priuilie wrote vnto Cassius that reigned in Macedonia, certefying him of this deede. Soone after came Cassius to Tire, from whence hee sent messengers to Hircanus to come vnto him, who came, and with him Melchias, Phaselus and Herod. Cassius entertaining them all in his lodging, willed his men, that whatsoeuer Herode badde them, they should doe it. Herod willed them to kill Malchias, they slew him therefore sitting hard by Hircanus side. Hircanus demanded of the sonnes of Antipater the cause hereof: who

anſwered, Is it not manifeſt that King Caſſias ſeruants ſlewe him, and we knowe not why: Therefore Hircanus, ſtoode in feare of Phaſelus and Herod, beeing certaine that this was their neede. Wherefore he ſaide vnto them, This Malchias was worthy of ſuch a death, for he was a craftie man, and an vſurer. Theſe things done, Octauius Auguſtus brothers ſonne vnto Iulius that was murdered came to Rome: and the people of Rome made him their Emperour. He had a fellowe in office named Marcus Antonius his vncle. Octauianus therefore ſeeing to the gouernment of Rome, ſent Marcus Antonius to warre vppon Caſſius, and to reuenge Iulius death. Vnto him Hircanus ſent a preſent, a crowne of golde, in which were ſet ſundry precious ſtones, praying him to ſtrengthen his kingdome in his handes, and to bee a meanes of a league to bee made betweene Octauius Auguſtus, king of kings, and him: as there was betweene him and Iulius, which Antonius granted. About that time Antigonus ſonne of Ariſtobulus writ to Pagurus king of the Perſians, to aide him againſt Hircanus, to remoue him, and to reſtore the kingdome to himſelfe, promiſing to giue him for his trauaile, fiue hundred pound weight of golde, and an hundred Iſraelitiſh virgins.

Paconis.

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So Pagurus gathered an hoast against Israell, and Antigonus departed out of Jerusalem with much people of Israell that tooke his parte, and ioyned themselues to Pagurus. These came to Jerusalem, besieged it, fought many skirmishes, and gaue many great assaultes vnto it, till at length they vnderminded the cittie: then toke they Hircanus and slewe Phaselus. And to the intent Hircanus might bee cleane remoued from the Priesthode, Antigonus that had depriued him now of the kingdome, cut off (besides that) one of his eares. But Herod escaped and fled to Augustus Emperour of Rome. Pagurus therefore hauing made Antigonus King of Jerusalem, returned home into Persia, carrying Hircanus as prisoner with him. But Augustus appointed Herod to be king ouer all Juda, giuing to him a very strong armie of the Romaines to obtaine it withall. In the way thither, Herode met with Alexandra, Hircanus daughter, and Mariamne her daughter, that shee had by Alexander, sonne of Aristobulus, and brought them againe into the land of Israel, where he toke Mariamne to wife, and solemnized the marriage with her in the mount of Galilee, for there the chiefe of all Israell dwelt, with whom he toke peace. Marcus Antonius

companion in office with Octauian Augustus, about that time made a voiage through all the West countries to subdue them vnto the Romanes, together with Egypt, Damasco, and Syria. Him Herod accompanied to the floode of Euphrates, and helped him not a little. For the Arabians lay in waite for him in the way, and intercepted all that would aid Marcus Antigonus slew them. But Herod met with them and vanquished them. Wherefore Antonius was very glad of Herods valiantnesse, and brought him againe to Israel, together with Cassius his captaine and lieutenant of the wars, hauing also his letters to all the captaines of Syria, after this tenor. Ye shall vnderstand that our Lord and maister Octauian Augustus, king of kings, hath appointed Herod the sonne of Antipater, to be king of all the land of Juda. Therefore as soone as these letters shal come vnto you, ye shall with speede ayde him. No man shall be excused: all that can beare weapon shall goe with him to Jerusalem, to vanquish Antigonus the kings aduersarie: who so refuseth to goe with him, it shall be lawfull for the warriours to slay him forthwith. I Marcus Antonius haue sworne by my sworde, that I will not alter this that I haue saide. When the Captaines of Syria had

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read this, they reuolted wholy to Herod, so that his hoast was wonderfully increased. Antigonus hearing of this, sent one Pompeius lieutenant of his warres, against them, who fought a sore battaile with them, that much people were slaine on both sides. Joseph king Herodes brother was slaine in that battaile. Notwithstanding, at the length Antigonus hoast went to the worst, & had the ouerthrowe. So Herod & Cassius proceeded to Jerusalem, and besieged it the 3. peare after Herode was made king of Israel. And when they had battered downe a pere of the wall, Cassius with the Romanes entred into the towne, and made a great slaughter in Jerusalem. They entered also into the sanctuarie, and attempted to enter into the Sanctum Sanctorum, but Herod and his men kept betweene it and them, and stode with their drawne swordes in the temple dore, to withstande their enterprises. Herode was also displeased with Cassius for his crueltie, and said, If ye will destroy all the inhabitants of the Citie, vppon whom shall I raigne in the kingdome that Augustus hath giuen me? Wherefore straight way Cassius caused proclamation to be made through al his hoast, that no man vpon paine of death, should kil one Israelite moe. This done Herod appre-

hended Antigonus, and deliuered him bound to Cassius: he rewarded also Cassius souldiers both with golde and siluer.

Then Cassius offered a present vnto the lord a crowne of golde, for he was sore afraide of Gods displeasure, because he had fought against the holy citie. That done, he tooke his iourney, and returned into Egypt, & Antigonus as prisoner with him. Thither sent Herod vnto him a royal rewarde, to make away Antigonus and to murder him, fearing least he should make claime vnto the kingdome againe. Whereunto Cassius consented, & slew Antigonus.

The state of the Herodians.

Thus was the kingdome surely established to Herod. Then made he warres vpon all the natiõs that were about him, constraining them to become tributaries, by which meanes he grew to such power, as neuer any of his predecessors were to be compared vnto him. After al this, Pacurus king of Persia, released out of prison Hircanus sonne of Alexander, & promoted him to be head of all the Israelites that were fled or fallen into the land of Senaar, & into the bo-

minion

minion of the Persians, and he became their king. This Hircanus had a feruent desire to see the holy citie, and the house of the Sanctuary: also how Herod (whom he tooke for his sonne) and his kingdome did. Herod hearing that Hircanus (who had béene prisoner at Babylon) was now set at libertie, & in great honour, he was afraid of him, misdrusting least the Israelites would restore vnto themselues the kingdome of their fathers. Wherefore he cast in his minde how to doe him a mischiefe. He then writ this letter vnto Pagurus, the contents whereof were such. Thou shalt vnderstand that Hircanus is he that brought me vp, and bred me euer as his sonne. Now therefore since I came to be king in Jerusalem, I haue called to my remembrance the goodnesse that he hath done to me, wherefore my desire is to reward him according to his benefites. Therefore I require thée to send him to me: otherwise assure thy selfe of warres betwéene thée and the Israelites, with their confederates. Pagurus hauing read this letter sent to Hircanus, doing him to vnderstand, that if he would go to Herod hee might: but notwithstanding Herodes threates: hée ceased not to giue to Hircanus all good counsell he could, aduising him to take héede of Herod, because he is (saith he)

a bloudsheder, a breaker of his league. And hee hath called thee for no loue hee beareth thée, but because hée feareth thée. As long as thou liuest shall he neuer sléepe soundly, least the kingdome should be reuolted vnto thée. It is better for thée to remaine here in some honour, though it be not of such estate, then to goe thither to die with great despight, and end thy olde age with a bloudie death. Furthermore thou shalt know, such is the disposition of mens hearts: If there be two men, the one in honour, the other in contempt, after time shall come that the despised shall be had in honour, and the honoured to be neglected, neuer will hee that is now honoured and before was in contempt, be content to sée him that was before honoured, nor speake friendly to him. For he will thinke, hetherto according to his accustomed maner, he hath despised mee, howe much more when his dominion is taken from him, and his seruant raigneth in his rome: Moreouer, Herode knoweth right well, that mens heartes are inclined to him that is the true king. And it might be so, if thou wert méete for the Priesthode, that hée would promote thée vnto it, and be gouernour of the kingdome himselfe. But seeing thou art dismembred, hast one of thy eares cut off, and therby

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art vnmeete for the Priesthode: thou shalt remaine in Jerusalem deprived, both of kingdome and Priesthod, which is vncomely for thée. Such counsaile gaue Pagurus king of the Persians, vnto Hircanus: yea, and all the Jewes that were in Babilon, besought him that he would not goe vnto Herod.

Notwithstanding he would not be perswaded, and why: For it was the Lords will and his déede, that the iniurie done vnto the Sages, whom his father and grandfather slew, and the iniurie committed to Honyauriga, might returne vpon his heade, and be reuenged: so that no remnant of the house of Chasmonani, no name, no reliques, no kinsman or posteritie, should be left aliue. Hircanus therefore toke his iourney toward Jerusalem, and Herod came forth to meete him, embraced him and kissed him: after brought him into his house, & feasted him daily, calling him his father before al men, albeit in his hart he conspired to murther him: that knew Alexandra his daughter, and mother in law to Herod, who opened it vnto Hircanus, but he would not credite her at the first, till on a time he perceiued the matter cleare to be so: then deuised he how to flie to Maloc king of Arabia. He sent therefore to Maloc to send him horses and a Charet to flie withall: but

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the meſſenger went vnfaithfully and lewdly with him, for he brought Hircanus letters priuily vnto Herod, who rewarded him well for his labour, and bad him goe to Maloc, and to let him knowe what anſwere Maloc gaue. The meſſenger vpon this, went and delinered the letters to Maloc, who fulfilled Hircanus requeſt, ſent him horſes and a Charet, writing in this ſorte. I haue ſent thee horſes and horſemen, come therefore vnto me, and whatſoeuer thy heart deſireth, I will doe it for thy ſake. So the meſſenger brought the anſwere ſecretly to Herod: whereupon he ſent ſtraight to the place in which he vnderſtode Maloces men to lurke, waiting for Hircanus, and cauſed to apprehend them aliue. Then Herod commanded to call together the Elders, before whom he willed alſo Hircanus to be brought, and of him the King demanded: Tell me whether thou haſt written any Letter to Maloc king of Arabia? he anſwered, I wrote none.

Then was Riſtius the meſſenger brought in as his accuſer, and the men of warre alſo of Arabia that were apprehended, which declared the whole matter before the counſell, ſo that Hircanus was quite dashed. Then the king commanded him to be put to death, and ſo was the kingdome eſtabliſhed vnto

Herod

Herod. The time that Hircanus raigned, was 40. yeares and 6. monethes. After the death of his mother he raigned 3. yeares, and Aristobulus his brother remoued him, making him Priest. Againe 3. yeares after he returned to his kingdome, and raigned 40. yeares.

Then Antigonus sonne of Aristobulus deposed him, cutting off his eare, and banished him out of the holy Cittie. So after when Herod his seruant came to the kingdome he returned to Jerusalem, and Herod shed his bloud guiltlesse: yet notwithstanding he had deliuered Herod from the handes of the Elders, who would haue put him to death, for the death of Hizkias. From that time Hircanus wrought none euill in the sight of the Lord, nor offended him in any great matter: saue onely in this, that he bare too much with Herod in shedding the innocent bloud, wherfore his owne life went for y other. Therefore happy is he that neuer forgetteth any part of his dutie. Mariami the daughter of Alexander the sonne of Aristobulus, the wife of Herod, had a brother whose name was Aristobulus: him Herod would in no wise promote to the high Priesthode, because he feared the children of Chalmonadi, although his wife made earnest sute and lay lore vppon him for the matter. But

Herods ingratitude.

Iudgemēt with partialitie, no small offence.

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the King made high priest one that was nothing of the kindred of Chasmonani, whose name was Haniel. Notwithstanding, when he had once dispatched Hircanus his wives progenitour, Father of Alexandra his mother in law: then he deposed Haniel the high Priest, and preferred his wives brother Aristobulus to the dignitie, who although hee were but a childe, yet hee was wise, and of good understanding, and beautifull withall, so that in all Israell was not a goodlier nor handsomer young man then he was. And this Haniel was the first that ever was deposed from that office of the high Priesthood, for never did King of Israel attempt the like afore Herod, who did this to quiet his wife, and to fulfill his mother in lawes minde. Notwithstanding this, Alexandra his Wives mother, was not content nor satisfied, for the death of her father was such a griefe: but alwayes spake snappishly to the King, that he committed her to ward. Then she writ to Cleopatra Queene of Egypt, wife unto M. Antonius, a noble man of Rome, declaring unto her all the mischiefe that Herod had done to the posteritie of Chasmonani, and desiring her of ayde. To whom Cleopatra made this answere: if thou canst finde the meanes to come to mee secretly,

thou

thou shalt perceiue what I will doe for thée. When Alexandra had read the Letter, she sent to Aristobulus her sonne the high Priest, shewing him that she would flie to the Sea Iapho, and from thence would take shipping into Egypt, perswading him also to flie with her. Wee will (saith she) make two coffers, one for mee, and another for thee: and we will with rewardes allure our seruantes to carry vs out priuily, whereby we may flie to saue our liues. This their deuice was perceiued of one of Herodes seruantes, who forthwith made the king priuie vnto it. The king commanded his seruant that bewrayed them, that when they did conuey the coffers, they should bring them to him, which the seruant did. So when the coffers where brought to the kings presence, he caused them to be opened, and toke out Alexandra & her sonne Aristobulus, to whom the king spake sharpely, and rebuked them sore. But Alexandra answered him againe as hyer stomach that the king mooued with anger, flang away from her into his chamber, saying: It is better to sit solitary in a corner of the house, then with a brawling and scolding woman in an open place. The king dissembled the matter, and shewed no great displeasure a yeare after, as Aristobulus

bulus the high Priest, apparrelled in his pontifical vestures, stood in the Temple nigh vnto the aulter to offer sacrifices, the Israelites beheld his beautie, his wisdome, and behauiour in the ministerie, whereat euery man reioyced, praysing God that had not taken all away, but left one to reuenge the iniuries done to the house of Chasmonani. The king hearing this, was sore afraid, and not a little displeased, thinking to himselfe the Israelites would restore the kingdome of their fathers vnto him. He perceiued euery mans heart to be inclined towardes him: Wherefore he deliberated a while and in the feast of the tabernacles he remoued to Iericho with all his houshold, whereas he made a great feast to all his nobles and seruantes, placing them euery man after his degrée before him. Aristobulus the high Priest hée set vpon the righ hand. And as they eate, dranke, & made merry, certain of the kings seruants were disposed to goe and swim in Iordane. To these the king had giuen secret commaundement, that they should desire Aristobulus to goe and bath with them in Iordane, and then to drowne him. So when they were going, they came to Aristobulus and moued him to bathe their companie, which he would not, vnlesse the king gaue him leaue: wherefore he asked

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the king leane, but he denied him at the first, yet at length the young man intreated him so instantly, that the king bad him do what he would.

Hee went therefore with the other young men to swimme. The king presently tooke his horse and returned to Jericho, with all his traine, leaning the young men behinde, which continued swimming till sun setting, and as it began to be darke, they wounded the Priest Aristobulus among them. Whereof when tidings came to the king, and it was knowen that he was deade, the people wept & made great lamentation, considering his vertue, nobilitie, and beauty, every man was full of sorrow that he should have so short a life: and they bewayled so much, that it was heard a far off. But Mariami chiefely, and Alexandra the young mans mother, could in no wise be comforted. Yea, the king also wept & made great mone, for it repented him that he had done so wicked an act. Yet all the people knew well inough that the thing was procured by the king: insomuch that Alexandra his mother in law, letted not to tell it him to his face, that he was the murderer of her husband, and her father, and now last of all her sonne, to whom the king answered neither good nor bad. From that day forwardes

wards there was continual hatred betweene Alexandra and Marimi, the Kiparim the mother of Herod and Salumith, his sister, that came of base and servile blood. For Marimi call in their teeth to their faces, that they were not of the seede of Israel: but prophane, unholy, and of base birth. Notwithstanding Herod loued Marimi as his life, wherefore he would neuer displease her as long as she liued, nor say so much to her, as why saist thou so? These things done, Marcus Antonius a noble man of Rome, next vnto Octauian Augustus king of kings, being sent by Augustus to war vpon the kings of the west countries, raigned in Egypt, and by the prouocation of his wife, rebelled against Octauian Augustus, made warre with him, both by sea and land. And forasmuch as Egypt is nie adioyning to the lande of Israel, Herode ioyned with him, and helped him. For Marcus Antonius had ayded him before in such sorte, that no King durst meddle with him, for feare of M. Antonius. Wherevpon when Marcus conspired against his prince and maister, Herod aided him with an armie, with horsemen and with ships also against Octauian. In which warre Octauian got the victorie, slew Antony, & all his people comming by him to the Ile of Rhodes, and so into the land

of

of Egypt. Herod hearing, that M. Antonius was slaine, and that Octauian Augustus was come into Egypt, he fainted for feare of the displeasure of Octauian. Yet at length hee tooke heart vnto him, prepared a royall present to be carryed afore him, and followed after himselfe to Octauian Augustus. And setting forwards, hee called Ioseph the husband of Salumith his sister, whom hee made chiefe of his household, commaunded him, that if Octauian Augustus put him to death, he should poyson Mariamne his wife, saying, It should not be seemely for Kings, that any meane and base man should marry with a kings widdow, and sleepe with her vpon the kings bed. So then he tooke his iourney towards Octauian Augustus, who then was at the Rhodes, where he vnderstood Octauian to be displeased with him, for that he had aided M. Antonius. Therefore as soone as Herode came to Octauian Augustus presence, hauing his crowne vpon his head, he tooke it off, & fell down prostrate vpon the ground at Octauians feete, saying, Most noble Emperour, I confesse my trespasse against your maiesty, that I loued M. Antonius my companion in league, who was my neighbour and aided mee: and it is true that your maiesty since the time you made mee King, haue

heard of mine affaires that haue happened vnto me, but neuer succored me. This M. Antonius did not so. I confesse therefore that in his warres against your maiesty, I aided him with an army, with horsemen and ships: neither went I out with him vpon any warres vppon mine owne borders, but whensoeuer I went with him, I holpe him to the vttermost of my power. When he was falling, I holdfered him vp, and when he stumbled, I raised him againe. Amongst all these I protested also, that I would not bee counted of your maiesty a breaker of league: but now M. Antonius is dead. Wherefore whether that it shall please your maiesty to restore me to my former estate or no, for as much as I haue kept touch with him against your maiesty amongst other, if you put me to death, you shall doe mee no wrong but iustice, because by the lawe of armes I haue deserued death. When Octauian Augustus heard him say so, he said vnto him. Arise then King of Israel in peace, be of good comfort, and feare not, for thou art worthy to be nigh, yea next to my person. I know that M. Antonius was incited by his wife, and would not thy counsell, for if he had, I dare say he would neuer haue conspired against me. So he commaunded the crowne

crowne to bee set againe vpon Herodes head, & made a league with him. Then they went both together toward Egypt to be reuenged vppon Cleopatra. But that wicked woman when shee saw her citty to be ouercome, put on her most precious apparell, and sitting vpon the throne of her kingdom, commanded a Viper to bee brought vnto her, which as soone as she had suffered to sting her breast, she dyed. As Octauian Augustus came to the pallace, & saw her sit there, he reioyced that he might be reuenged of her, and commanded to thrust her from her throne: but when they came to her they found her dead, it displeased Octauian and grieued him very sore. In this while Ioseph Salumithes husband disclosed vnto Marim, that the king had commanded, if it so fortuned him to be put to death by Augustus that he should poyson her. Whereupon Marim conceiued yet a greater hatred toward the king, insomuch that when the king was returned in safety, sound, and with honour also from Octauian, and that all his men and whole houshold reioyced greatly, Marim shewed no countenance of gladnesse, no not when the king himselfe told her how greatly hee was magnified and honored of Octauian: but alwayes she was sad. Salomith the kings sister perceiuing that

Marimi so vered the king, she tolde him how Ioseph her husband had line with Marimi whyle he was with Augustus. But Herod (say what she could) gaue no credite to her wordes, knowing that shee enuyed Marimi, vntill at length hee asked the cause of Marimi, why shee reioyced not as other did, when he returned in safetie from Augustus, but was euer sadde, which shewed her to haue some rancour and malice in her heart towards him. Shee answered, Thou hast saide heretofore, that thou louedst me aboue all thine other wiues and concubines: yet thou diddest will Ioseph thy sisters husband to poyson mee. When Herode had this, he was exceedingly abashed, that Ioseph had disclosed his secret, and beganne to mistrust with himselfe that which Salumith had tolde him, that hee had slept with his wife indeed, and vpon that had detected that secret. Therefore hee departed out of his pallace in a great anger and rage, whereby Salumith perceiued that he detected Marimi, and therefore she accused her further, suborning false accusers and forgers of lyes, to witnesse that Marimi would haue poysoned the king, whereof she had diuers presumptions also by her countenance. She added moreouer, if thou (saith she to the king) let her scape

thus,

thus, he will speedily destroy thée, & bereaue thée of thy kingdome. The Lawe giueth a man this counsell: If any man goe about to murder thée, preuent him, and slay him first.

With these and such like wordes, she so moued the King, that hee commaunded to bring Mariam forth, and to be beheaded in the high street of the city. As she was brought forth into the market place of the citie, all the women of the citie followed her. Alexandra her mother also cursed and railed at her, saying, Come out, thou that hast abhorred thy husband, and conspired against the Lord. Alexandra wept also, as though it had beene for the wickednesse that her daughter had committed, thinking surely to please the king by that meanes, and to bleare his eyes, if peraduenture he might suffer her to liue, till she might haue opportunitie to poison him.

Mariam thus going to execution, beheld her peace, and looked neyther to the right hand, nor to the left, nor yet feared death any thing, knowing that she was innocent in déed and thought, and therefore God would render her a good reward in the worlde to come. Wherefore she bared her necke without feare, and they cut off her head, shedding the innocent blood. But God made no delay in punishing the same: for there fell a

sore plague and pestilence in the house of Herod, so that his chiefe seruantes, his Nobles women and Concubines dyed sore therof. Yea, throughout all Iudea raigned the pestilence vehemently: which affliction all Israel knew well enough chaunced vnto them for the bloud of Mariam. They cryed therefore vnto the Lord, saying: Wilt thou for the offence of one man, deale so cruelly with the whole congregation. The Lorde tooke pity therefore vpon the land, and withdrew the plague from the people. The king repented him also, that he had shed bloud without cause: and loue grew so in his hart, that he was sicke, and at deaths dore. When Alexandra, Mariams mother, sought meanes how to poison him: which being vttered vnto the king, he commaunded to apprehend her, and to kill her. In this manner dealt Herode with all the posteritie of the Machabees, leauing none aliue that were called by that name. He put to death also Ioseph, the husband of Salumith. The king had two sonnes, Alexander and Aristobulus, by Mariam his wife. They were both at Rome, when their mother suffered, for their father the king had sent them thither to learne the Romaine tongue. When they heard tidings of their mothers death, they wept and mour-

ned

ned for her, hating their father for his cruelties. Some after, the king their father recouered of his sickenesse, was stablished in his kingdome, builded strong cities, and rose to great prosperitie. In the thirteenth yeare of his raigne, there fell a great dearth in the land, wherefore the king tooke out of his treasure much golde and siluer, and precious stones, wherewith he sent into Egypt, and procured plenty of Corne, and refreshed with bread all that lacked, and was in distresse of hunger: yea, he spared not his owne proper goodes. And not onely to the Israelites shewed he this liberalitie: but also, to all that came to him out of other strange nations, bearing of his renowme: Moreouer, in all his warres hee had good fortune. Besides this, he thought it good to reneld the house of the sanctuarie, whereupon he deliberated with the Israelites, to haue their aduise for the building of it, after the same quantitie and measure, that Salomon King of Israel builded it. For the Iewes returning from captiuitie in the time of Coresch, beganne to builde it after the measure that Coresch prescribed them, and not as it was afore. The people of Israel hearing that the king was purposed to pull downe the temple to the ground, and build it afresh, they

made him none answere, fearing lest when hée had pulled it downe, he would not be so hastie to build it vp againe, But the King perceiuing what they feared in their minds, sayd hée would not slacke the matter, nor rest till he had brought it to passe. Hée said moreouer, that he would take out of his treasure plenty of gold and siluer, and giue it to grauing: also precious stones, stones of Thasies and Marble. To the Carpenters also and masons, he would deliuer timber & stones, golde and siluer, brasse and yron, to make all things necessary to the worke. Wherefore if he pulled downe the house, hée was able to build it strait wayes againe. So he pulled downe the house and repaired it againe, and finished it in length a hundred cubites, in breadth likewise a hundred cubites and in height an hundred cubites, al of white Marble, so that the whole height of the stone worke was in all a hundred and twenty cubites. For the foundation was twenty cubites within the ground, & a hundred aboue. The breadth of euery stone was twelue cubites, and the thicknesse thereof eight cubites, euery stone was of like bignesse. The gates of the house he couered with fine gold, and precious stones finely set therein: the thresholds were of siluer, & the tops also the

made

made also a vine of gold, a marueilous cunning peece of worke: the armes therof or bigger branches, were glittering gold, the lesser braunches, tippes, or tatell shootes, of golde somewhat red, & all aboue was peloto golde: whereupon hung clusters of Chrystall. The vine was so great, that it weied a 30. pound weight of pure golde. In all the world was not the like to be seen. He made also a porch, & before the porch two walles of siluer, marueilous cunningly wrought. Behinde the house toward the West, he made a Court of 21. cubites long, & 100 in breadth, which was paued with pure marble. Toward the south and north, the length of the court was also 21. cubites, & 200. in breadth. He erected in it also 21 pillers of white marble in 4. ranckes. The length of one ranck was 12. cubites, & euery piller was 21. cubites high, and three cubites thicke. The pillers were all of like measure, as the court of the north side and of the south, was also of like measure, with all the pillers thereof. Toward the east, the court contained 720. cubites, euen to the brooke Cedron. No man euer saw the like building in all the world. The vine that he made, placed he before the porch. In the extreame parts of the court he made also walkes & galleries of such height, that they that walked therein might easily

eastly ferie the waters running in the brooke Cedron, by the space of a cubite. Betweene the porche and the house also (as though it were a paile of partition) the king made a wall of siluer, of halfe a handfull thicke. In the which was a dore of beaten golde, & vpon the gate, a sworde of golde of xii. pound weight. There were certaine poles graven in the sworde, as this, What stranger soeuer approcheth nigh her, let him die for it. So the things that Herod made in the temple, were wonderfull: neither was there euer heard of in all the world, any king that was able to make such a building. When the worke was finished, the king sent to Sarons his pastures, for his Cattell, from whence was brought him cc. yong bullocks, and very many sheep, according to his princely state. So then they had dedicated and hallowed the house with great ioy and gladnes. There was on a certaine day in the yeare, when as the king was euer accustomed to make a great feast to all his court, to all his nobles and Sages in Israel. Against that self same day the king was minded to finish his workes, which made both him more glad, and all his people. The same also commanded he to be done in all the prouinces of his kingdome, sending his letters by his Pursenants to the Noblemen.

Cap-

Captaines, and Presidents of the prouinces, that they should obserue that day after the same maner euery yeare. The people also that were slitted into their ennemies countryes, their head rulers and Captaines came out of euery countrey far and neere, to see the house and the king, for they could neuer beleeue it, till they had seene it: and when they had seene it, it exceeded farre that they had heard of it. These things done, the kings two Sonnes, Alexander and Aristobulus, which he had by Marimi, came home from Rome to Jerusalem in a great heate and fury, with a strong company, yea their hearts were very heauy also: for Alexander the elder, had married the king of Capadocies daughter, and Aristobulus the daughter of Salumith, the king his fathers sister. These comming to Jerusalem, went not to the court, to doe their duetie to the king their father, neither would see him: whereby the king gathered, they went about some mischiefe against him. Moreouer, all his man gaue him warning to take héed of them, and to kéepe his power or guard about him. He had a wife of base stocke out of the countrey, before he came to the kingdome, by whom he had a sonne named Antipater. And when hée had put Marimi his béeloued Wife to

death,

death, hee called home his wife which hee had disdained before, to his court. Wherefore now seeing the two sonnes of Mariami hated him, he appointed Antipater his sonne to be his heire aparant, and to raise his estimation, gaue him al his treasure, made him lord and ruler ouer all that he had, affirming that he should raigne after him. This Antipater had a subtile wit and a craftie, and his talke was daily to his father, If it like your Maiestie, whereto should you giue mee all these things, when as these two Lyons shall be euer in my top, and ready to destroy me? By such surmised meanes he raised discorde and hatred betweene them and their father, albeit the King was loath to hurt his two sonnes. Not long after, he toke his iourney to Rome, to Octauian, and his sonne Alexander waited vpon him, hoping that Octauian would be a meanes for him to turne his fathers hatred from him, & put all malice out of his mind. When ỹ king was come thither, Octauian reioyced much of his cõming, saying. I haue thought long to see thee. To whom hast thou left the land of Iuda? Herod answerd, for the homage that I owe vnto my Lord the Emperour, I am come to appeare before him, & to declare my chances with this my son his seruant. So he told him the whole matter,

matter, from the beginning to the end. Then Octauian Augustus blamed the young man, because he hated his father. The young man answered, How can I otherwise doe? How can I forget the most chast wombe that bare me, which was of the holy stocke? If I forget my mother that was slaine giltlesse and without crime, then let me forget my right hand. These and such like spake the young man, not without teares, in the presence of Octauian, so that his bowels was much moued: and the noble men also that were about Octauian, could not abstaine from weeping, but lamented greatly. Octauian, first reprooued Herod for his great transgression and cruelty: then laboured he to pacifie the yong man with comfortable wordes, bidding him to honour his father, and to submit himselfe vnto him. When hee had done as he was willed (for hee would not striue against the Emperors commandement) Octauian take the young man by the hand, and put it into Herodes bosome. Then his father kissed and embraced him, so that they both wept. After that they toke their leaue and departed from Octauian, who comforted them, and gaue them a gift, committing it into Herodes hands. Herod yet perceiued, that the hatred of the children of Mariani would not

be

he appeased: whereupon when he came home to Jerusalem, he called together all the elders of Israel and said vnto them, I had determined once to make one of my sons, captaine ouer the people of the Lorde, but I might not do it without the consent of Octauian Augustus. Now therefore I haue appointed my three sonnes, and haue deuided my kingdome equally among them. Helpe ye them against their enemies, but in no wise shall yée helpe one of them against another. And if yé perceiue any breach of friendship betweene them, do that lyeth in you to take it away. Whereunto hée made them sweare presently in Jerusalem: and the bond made, each man departed home to his house. But for all this, the hatred betweene Antipater & his two brethren was nothing diminished. For hée feared them, because they were of the house of Chasmonani, and allied with Kings of great power. Hée inborned therefore false accusers to say vnto the king, that the young men, sons of Mariami were determined to destroy him. Likewise he set variance betweene Salumith and them: for shée was in greater estimation then he, insomuch that the king did nothing without her counsel. The same wrought he also betweene Pheroras the kings brother and them. But to Salumith

lumith he said, Dost thou not consider how the sonnes of Mariam knowe that their mother was put to death by thy counsell? Therefore if they may bring to passe to make the King away, they will hew thée in peeces. But when the yong men herd of this, they came before the King, and sware they never intended to hurt their father, and with weeping they perswaded the King that he believed them and they gat his favour againe. Wherat Antipater was not a little displeased: therefore he hired false witnesses, to say they saw Alexander the kings sonne upon a certayne night, with his sworde drawen before the kings Pallace, minding to murder Antipater. Hee suborned also certaine of the kings servants to witnesse against Alexander, that he should give them great rewards to allure them to his pleasure, & to abuse them in unnatural venery, which they refused. Moreover, that he desired them to poyson the king: which they would not also agree to doe. Whereupon the king was sore displeased towards him, cõmanding not onely him, but all that tooke his part, or defended his integrity, to be apprehended and put in prison, that execution might be done upon them. Then Alexander writ unto Archelaus his father in law, desiring him to come to Jerusalem to

his father Herod. This Archelaus was a wise man, & a notable councellour. When he was come to Jerusalem, Herod was very glad of his comming, and demaunded what matters brought him thither at that present. He answered, I haue heard that Alexander thy son, & my son in law, hath attempted to rebell against thee: it is not possible but my daughter his wife, should bee accessary of this thing, and yet she hath not shewed it vnto thee: wherefore I vtterly detest her, as one that hath conspired against thee. Yet nenertheless, I know well, that for the loue thou bearest vnto me, thou wouldest spare her: for this cause am I come vnto thee, that when thou hast put thy sonne to death, I also may slea my daughter: for it is better that we should make them away, than they vs. Herod hearing this was very glad, and gaue credit to his friendship. When Archelaus perceiued that Herod had a good opinion of him, he altered his communication, saying to the king, First let vs diligently examine and well try the cause, for almuch as there are many false witnesses and lying persons in the world: and let vs not shed innocent blood vpon an vncertainty. For Archelaus had great presumptions that Herod had giuen to light credit, knowing how ready he was

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to heare an euil tale, which was the cause of the mischiefe, that he fell vpon the people of his house. Wel, Herod thought his counsel good. One of them that accused the Kings children, was Pheroras the kings brother, and to say the truth, he was the chiefe of all. Herod loued Archelaus, the king of Capadocia as himselfe, which Archelaus perceiuing, turned his talke to rebuke the king, saying. Thou art now waxen olde, and well striken in yeares, thou sufferest these backbiters so rule thee, who stirre thee to worke all these mischiefes in thy house. Yea Pheroras thy brother hath falsly prouoked thee against thy sonnes: when Pheroras heard these wordes, hee was sore afraid, for indeede hee had seduced the king. Therefore came Pheroras to Archelaus and besought him to saue his life. Archelaus answered him, If thou wilt obtaine pardon for thy wickednes, come & fall before his feete and confesse that thou hast spoken falsely against his sons: then wil I promise thee, that he shalbe mercyful vnto thee, & to his sons, Pheroras did so, confessed that hee had falsely accused the kings sons. Then Archelaus besought the king for pardon, & he granted it. After that he entreated him that the young men might be dismissed & deliuered out of prison, which the king com-

manded to be done. The yong men therefore came to the kings presence, and fel downe before his feete, and the king was loking vnto them, imbracing them, and kill them. He made great ioy also, that Archelaus came in so good an houre vnto him, to whom he gaue for a gift, seuen hundred pound weight of gold, with many precious stones, and concubines, and dismissed him. But Antipater againe suborned false accusers, & writ counterfeit letters in the name of the kings sons, to one of the captaines, declaring how they would conspire and kill the king: and by such meanes he increased the enmities betweene them and their father diuerse wayes, that the king commaunded them to be put in prison, and most strong irons to be layd vppon them. Besides this, Antipater had suppressed and wonne the harts of the kings chiefe rulers and seruants, that they procured his Barber to beare false witnesse against Alexander, how he hyred him to kill the king at such time as he should shaue his beard. When the king hard his Barber speake, he was wonderfully troubled in his minde, insomuch that he said, I am weary of my life, to heare these pickthanks that open mine eares to fill my head with tales. I can do no way better then to giue charge, that

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whosoeuer brings me any such accusations hereafter of any body, he shal suffer death for it. Wherefore he commanded the Barber to bee slaine, & his two sons to bee brought forth, and hanged vpon gallowses, shedding their innocent blood.

Then reioyced Antipater, supposing himselfe to be as sure of the kingdome, as though he had it in his hands, when hee was not aware, that although he were neuer so high aloft, yet was there one higher then he, who cōsidered his doings. Alexander had two sons, Thigarus and Aristobulus. And Aristobulus had three sons, Herod, Agrippa, and Alexander. When the king returned to Jerusalē (for hee was in Samaria by the lake side, when his sons were put to execution) he commanded that his nephewes should be brought to the court, and taking pitty on them, imbraced and kissed them, weeping very sore, both hee and all his seruants: for it greatly repented him for the haynous deede that hee had don. But when the time of the mourning was past, he called all the chiefe of Israel together, & said vnto them, I am now growne in age, and waxen gray-headed, vncertaine how shortly I shall dye, I see here before me these little fatherlesse children, which I neuer can behold without great anguish of my

Tygranes.

minde: for when I loke vpon them, I call to remembrance what great domage I haue done vnto their father in my rage and headlong furiousnesse. Now therefore I would commit them to the tuition and custody of some man that might be a patrone, and as a father vnto them, to succour them continually to his power. All the people answered that he had well spoken. He spake therefore vnto his brother Pheroras: Thou shalt be their patron, and defender, and shalt giue thy daughter to Thigarus Alexanders sonne. He commanded also his sonne Antipater to giue his daughter to Herod, sonne of Aristobulus. And the mariages were knit, and composition made in the kings presence. When Antipater marked the loue that the king bare toward the Nephewes, he began to bee in great care: for Thigarus, Alexanders son, had a grandfather by the mother side, a king of great power, namely Archelaus, King of Capadocia. He falles downe therefore at the kings fete, to dissolue and breake the friendship that he bare towards his nephewes, and to leaue speaking in their cause as hee had done, but he preuailed nothing. Therefore he left his father, & went to Pheroras the kings brother, made a confederacie with him, and desired him to frustrate the bond that was

betweene himselfe and Herode, and also betweene himselfe and Herod, and also betweene him and Thigarus the son of Alexander that was hanged. So Pheroras came to the King, turned his minde, & dissolued the couenants of marriage. This done, Pheroras and Antipater (that sate vpon the Kings throne) were become great friends, banquetting one the other day and night, and deuising their matters. When this came to the kings eare, he was sore afraide of their traines, and commaunded that his brother Pheroras should for euermore be banished the court. Antipater his sonne was sent to Octauian Augustus, to establish the kingdome vnto him, and to enter in league with him. For Herod was so olde, that he could not goe. Antipater iorneying toward Rome, passed through Egypt, desirous to see it before the death of his vncle Pheroras. And as he trauelled by the high wayes of Egypt, there came a certaine merchãt hauing a vial in his hand close couered, which cryed saying, who will buy a thing of a great price before he see it, or know what it is: Antipater maruelled at his words, and asked him what was in the viall. But the seller tolde him not what it was before he had bought it & paid déere for it. Then whispered he in his eare, telling him that it was a strong

poison that would kill one out of hand. This vial Antipater sent to Pheroras, to be kept vntill he returned from Rome. In the meane season Pheroras dyed, & his wife hid the vial. After, when Antipater came home againe from Rome, Pheroras wife and he fell at variance, insomuch that she obiected vnto him, that he was the cause Pheroras was banished the kings presence, the sorrow whereof was his death. On the other side, Antipater went about to accuse her, sowing discord betweene him and the K. to stir him against her. He subborned also a certaine Eunuch or gelded person, to go vnto the King & enforme him, how that at what time as he tooke displeasure with Pheroras his brother, and banished him his presence, Pheroras procured a strong poyson, and gaue it to his wife, commanding her to destroy the king therewith. The King hearing this, was wroth with the eunuch, and said, I searched for that venome long agoe, when it was noysed that thy household seruants would giue it me to drink, but I could not find the thing to be true. Yea, I haue been too rash in such matters: for I put my wife Mariami to death without a cause, & Alexandra my mother in law, with my two children. When Antipater heard that the king credited not the eunuch, he made sute to

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the King to send him to Octauian the second time: for he was afraid for the vial that was in Pheroras wiues house. He had written also with his hand, how that he sent it, intending therewith to poyson the Kings sonnes children. But hee that prepareth a pitte for another, oft times falleth into it himselfe. So desiring the King to send him, he let him go. After this, the King commanded to make search, if the Eunuchs words were true or no: he sent first of all for Pheroras houshold seruants, and examined them whether euer they could perceiue that Pheroras was in minde to hurt him. They all sware no.

Then the King commaunded to scourge them very sore: but they confessed nothing, although some died vnder their hands in the examination. Some he ordered with diuers kind of torments: of some he caused to pluck out all their teeth. And as he had scourge a certaine woman seruant, which had béene very trusty to Pheroras, at length when shée could no longer stand for strokes, she cryed out and sayd, The holy and blessed God reuenge vs of Rostios the kings wife, Antipaters mother, which is cause of all this. The king hearing these words, had let her alone she will disclose all. Then spake she, Antipater made feasts euery sute for thy brother

Pheroras and himselfe, and as they eate and drancke, they deuised how to poyson thée, especially when as Antipater was going to Octauian. For they said, Except we destroy him, he will destroy vs, as he hath done al the children of his house. Moreouer, hée loueth the children of his sonnes that were put to death, which grow apace, and it is possible he may alter his minde, and make one of them king. Antipater also said to thy brother, The king makes as though he were much my friend, but I trust him not. He gaue me (saith he) a hundred pound weight of gold, but all that satisfieth not me. When the king heard this, hée tolde how hée had giuen Antipater this golde secretly. And the woman said moreouer. There is yet a vial of strong poyson in Pheroras house, that thy sonne sent out of Egypt. Straight way the king sent to Pheroras wife that she should bring him the vial of poyson her owne selfe. When she espied the kings Eunuches come to fetch her whether she would or no, shée gat her vp to the toppe of her house, and cast her selfe downe headlong to kill her selfe, because shée would not sée the king, nor abide his tormentes. But shée died not thereof, whereupon the kinges messengers brought her in a horse-litter, and set her afore the king,

king. Then she confessed unto him, how Antipater his son had conspired with Pheroras to kill him with a strong poyson that hee had bought in Egypt, & sent it to Pheroras when he went to Octauian: and how that Pheroras being at the point of death, repented him thereof, charging that we should never giue that venome to Antipater, but poure it out vpon the ground, that the king might not be poysoned therewith: and I did as hee had me, cast it out all, sane a little that I kept in the glasse bottome, for I euer feared that which is now come to passe. Then at the kings commandement the vial was brought forth before him, and there was a little of the venome left, wherefore they gaue better credit to her words: so that the King was content with her, and had his phisition heale her, and she recouered. This done, the King writ to Antipater to come home with speede, because I am olde (saith he) and weake, vncertaine how shortly I shall dye. The king had yet also two other sonnes at Rome, Archelaus and Polimus. So when Antipater writ to answere his fathers letters, hee signified vnto him, that his two sonnes had defamed the king, and slaundered him vnto Octauian. But the king answered him, Come and bring them with thee, and I will

order

ouer them as thou thinkeſt good. Notwithſtanding, Antipater lingred and delayed for the ſpace of 6. moneths, to ſee if hée might learne ſomewhat of his fathers doings, but hée could heare nothing. The meſſengers his father had ſent, lay vpon him euery day, & vrged him to make ſpeed. Therefore at the 7. monethes end, hée tooke his iourney toward Iudea, and came to Cæſarea. There heard hée his father had taken diſpleaſure with his mother, and baniſhed her the court, but he could not learne what ſhould bée the cauſe: therefore he was ſtroken in ſuch feare, that he would haue gone backe againe & left his iourney. But they that waited vpon him, béeing deſirous to go home to their houſes & families, craſted with him, and perſwaded him, that if he ſhould now turne backe out of his way, he ſhuld fulfille his enemies ſayings to be true. But if ỹ come once to thy fathers preſence (ſay they) who loueth thée ſo entirely, thou ſhalt preuaile againſt thy foes, & get the vpper hand of them that trouble thée. So he followed their counſell and came to Ieruſalem. When he entred into the city, no man came forth to méete him, nor once to bid him welcome home. For all the people hated him for his lies, ſlaunders, peruerſe & wicked counſell, but chiefly for feare of the King.

Yet

yet went he forward to the court, although with a fearefull hart. When he came to the kings presence, he fell downe and did his dutie: but the king turned away his face, and could not abide to loke vpon him. He went home therefore vnto his house with a heauy heart, hanging downe his head, and hiding his face. There his mother tolde him how their counsel concerning the vial of poison was bewrayed, and how the king was wonderfully incensed towards him, that increased yet his feare more & more. The next day, by the kings commandement he was brought forth, and before all the chiefe of Israel assembled together, the king sate to iudge Antipaters cause. There rehearsed the king vnto them, his sonnes lewdnes and lies, how he had seduced him, and incited him to kil his children that were of the kings bloud, far better and more vertuous then he: insomuch that with a loud voice ꝑ king burst out, and bewailed his wife Marimi, whom he put to death without a cause, and his two sonnes, that they that were farre off, might heare him. Then Antipater lift vp his head, and began to speake craftily and subtilly. First he forgot not to giue gentle wordes to pacifie his fathers wrath, (but that he could not do) after he fel to intreaty, in such sort, that

that all the nobles were moued to pitie, and bewayled his euill fortune, not without teares, saue onely Nicaleus the kings Secretary, who loued the kings children that were put to death. He rebuked them all that were sorie for the calamitie of Antipater, crying with al his might, Where are yee Alexander and Aristobulus that were slaine giltles? Lift vp your heads and behold this bloudy & wicked man fall into the pit that hee himselfe made, see how his foote is catched in the net, that he laid himselfe for other. Marke you not how your Maker reuengeth your death, and requireth your bloud at his hand in the time of his destruction? For the wicked man is spared vntill the time of his death. So the king himselfe very much incensed, sent to fetch a condemned person out of prison, who being brought before them, and tasting a little of the poison in the viall, fell downe starke dead forthwith. Then the king commaunded Antipater to be carryed to prison, and to bee layde in strong irons. The xl. yeare of his raigne, which was the 70. yeare of his age, king Herod fell sick, and no remedie, no phisicke could be found to helpe him, neither his seruants nor Physitions could procure him any rest, so greeuously came his disease vpon him, with shortnesse of his breath, and

throughout

through the anguish of the manifolde euils that had happened vnto him by his owne folke. Whervpon he cryed out saying, Who may he be, that hath none left to succeed him in his kingdome, nor none to goe before his coffin and mourne for him at his death. Then called he to his remembrance his wife Mariami, and his two sonnes, rehearsing their by name, howling and weeping still continually. Vpon a certaine day when his sickenesse came sore vpon him, he called to his seruants to fetch him some pleasant Apple, to see if he might comfort his heart, & when they had brought it, hee asked for a knife to cut it, and one was brought him. Then he gathered his strength vnto him, and reared himselfe vp vpon his left arme, & perceiuing his life to be full of sorrow and lamentation, he take the knife with his right hand, and fetched his swaye to thrust it into his belly. But his seruants kept to him and caught his arme, holding his handes, and would not suffer him to doe it. Then wept he sore, and all his seruants, that the voice was heard out of the Court, and shortly all the Citie was in a stur, saying, The King is dead, the King is dead. Antipater being in the prison heard the noyse, and asked, What businesse is this? They answered him; The King

is

is dead. Then was he glad, and reioyced wonderfully, saying vnto the Iaylours, Strike off mine Irons, and let me out, that I may goe to the Pallace, and I will remember thée with a good turne. The képer answered, I feare least the king be yet aliue, I will go therfore and know the truth, & come againe by and by. Antipater saw hée could not get loose, and wept for anger at the képer. So the képer came to the court: which being tolde to the king, commanded him to be brought to his présence. Then the king asked him, What did Antipater (I pray thée) when he heard this mourning, and that I was dead? The képer answered, he was very glad thereof, and when I would not smite off his Irons and let him out, he wept for anger. The King cried out vnto his Lords. Sée how hée hateth me, being yet in prison, if he were here, he would doe what he could to kill me. He would not do as my seruants did, make hast to weeff the knife out of mine hand. As true as God liueth, he shall neuer haue that he gapeth for. So the king commanded he should be put to death. And there was not one that would entreate for him, or desire the King to the contrary, but euery man was glad of his destruction.

The king commanded the képer to bring

him

him forth to the market place: which done, his head was smitten off, and so he kept besides his purpose. The king commanded moreover his body to be taken, & caried to the city of Ankalia, there to be buried, and not in the city. That done, and the people being returned from the buriall, the king sent to call all the nobles of Israel together, and enforced his strength, he sate vp in his bed, & commanded to call his son Archelaus, vpon whom he laide his hands, and made him king ouer Israel. Then shouted euery mã, God saue the king, God saue the king. The K. lined 5. dayes after the execution of Antipater, then fainted & died. The time that he raigned ouer Israell was 40. yeares. He was a worthy warrier, a wise & prudent man, a godly man of person, hauing God on his side. He loued euer the sages, Hillel & Samai, with their companions. He enriched the 2. house, more then all other kings, & was more liberall then all the kings that were before him. His gifts and rewards were rich, for he counted golde and siluer, as chaffe and stones. He kept Israel in quiet and peace from all his enemies. He builded also a more royall Temple then did king Salomon. But he made the yoke of tribute and exaction in Israell more heauie, and gaue open eare to euill tongues. He was a cruell bloud-shed-

Hircanus

der

ber of poore and innocent persons, and Archelaus his sonne raigned in his roome. He willed before his death, that they should bury him in the city Erodion, two daies journey & a halfe from Jerusalem. So they put him in a coffin couered with golde, set heere and there with precious stones. The bed vnder him was wrought with golde, and full of precious stones. Likewise vppon his head was a cloth of raynes, powdred with precious stones, and vppon that a royall crowne, made tall to the left side of the coffin, and vpon the right side was a regall septer. Vppon the Beere was also a cloth of rayues, very thicke powdred with precious stones, Chrisall, Aimethistes, and very many Saphirs. Then all the chiefe men of war went about him in their coates of fence and brazen swords in their hands, with helmets on their heads as in the time of war. After them came Archelaus his sonne that was made king. Then followed him all the people. There were fifty of his seruants that went about the Beere with euery one a chasingdish of gold in his hand, wherein they burnt sweete wodes and perfumes, euery sute casting vppon the hearse pure myrrhe, as many as went about him. He was borne vpon certayne great Lords and Noble men of

Israel,

Israel, vppon their shoulders, going leisurably, and with a Paiestie, till they came to Herodion, wher they buried him with great honour, that like was neuer done to any King. These things done, there resorted together such as hated Herod and were wearie of their owne liues whiles he liued, reioycing that they had escaped his hands, saying, We haue loked till our eyes bleared, waiting for the death of Herod, that tyrant and bloodshedder, that oppressed vs with such heauie yoakes, that left vs nothing to liue on, for the tributes and taxes that he layd vpon vs, yet now Archelaus his sonne is worse then he. Wherefore they consulted together, and cast their mindes and good willes towarde Antipater the sonne of Salumith the Kings sister, one of the bloud of Chasmonani, and went with him to Octavian Augustus, requesting him to translate the kingdome from Archelaus to Antipater: but he would not graunte them their sute. Yea, he rather confirmed and assured the kingdome to Archelaus, who wrought wickednes in the sight of the Lord. For he married his brother Alexanders wife, that had children by Alexander, and committed other many great offences. The ninth yeare of Archelaus raigne, it chanced vppon a night, he dreamed a dreame. He

thought he sawe nine eares of corne, very good & full growne vpon one stalk, then came a great Ore and slopt them vp all at once at one bit: by & by he awaked and perceiued it was a dreame. Therefore calling one of the Sages of Israel vnto him, hée shewed him his dreame. The wise man saide, This is the interpretation of it. The 9. eares fresh & full, be the 9. yéers which thou hast raigned. The great Ore is the great king Octauian Augustus. This yeare thou shalt be remoued from thy kingdome, because thou hast neglected the worde of God, & hast maried thy brothers wife. To this Archelaus answered him neither good nor bad. Within fiue dayes after, Octauian came towardes Ierusalem: & when Archelaus went to méete him, he put him in prison, deposed him from the kingdome of Israel, & made Antipas his brother king in his stéede. He turned his name also & called him Herod. That done, he returned to Rome. Whiles Antipas was king, died the Emperour Octauian Augustus, the 56. yeare of his raigne, and Tiberius Cæsar succéeded him. This Antipas also wrought wickednes & sundry abhominatiõs more then any that was before him, for hé tooke his brother Phillips wife from him, which had already childre by Phillip. For this shameful

déede,

deed, Rabbi Iohn the high priest rebuked him: John Baptist.
wherefore Antipas put him to death. There was at that time one Iesus, a wise man (if it be lawful to cal him a man, for he was a worker of wonderfull and strange workes, and a teacher of such men as gladly did heare the trueth, and had many disciples, both of the Iewes and also of the Gentiles.) This man was Christ, whom after he was accused of the chiefe rulers of our nation, and condemned by Pilate to be crucified, they neuertheless ceased not to loue, which loued him euen from the beginning. To these he appeared the third day aliue, according as the prophets by diuine inspiration had tolde before, all wel of this, as also of many other wonderfull things, which should be done by him. And euen to this day the christian sect, which take their name of him, continueth. Against this man Antipas before named, came Tiberius Emperor of Rome, to whom when Antipas reuolted he apprehended him, laide him in yrons, and sent him into Spaine, where he died. Archelaus also that was deposed before, died in the time of this Tiberius raigne. Then Tiberius made Agrippa (the sonne of Aristobulus whom Herod put to death:) Antipas brother, king in his stead. The time Antipas raigned ouer Israel, was 41. yeares. In Iesus Christ.

Agrippaes time died Tiberius Cæsar, & Caius succeeded him. This Caius called himselfe a God, & would suffer no man to worship any thing in his Empire, but himselfe. He continued not long in this dignitie, but deraied and died. After him succeeded Claudius.

Caius Caligula Cæsar.

Claudius being deade, Nero Cæsar was emperour. Agrippa raigned ouer Israel 23. yeares. In his time Nero sore oppressed Israel, by setting cruel presidents ouer them, which left them nothing to liue vppon: and besides that, punished them with diuers torments, vntil at length they were constrained to rebell against the Romaine Empire, and Nero Cæsar, to ridde themselues from vnder his subiection. And aboue all other, one Florus president and captaine of the Romaine army, most grieuously oppressed the Iewes, and had done many things very wickedly. For not onely had he shed innocent blud, rauishing at his pleasure wiues, and deflouring maides in the Citty of Iuda, but also robbed with great cruelties, euery man of his goodes. He inhabited the temple, & vpon the beames he hung those that he toke displeasure with. It chanced that Beronice K. of Agrippaes sister, came at that time to Ierusalem of deuotion, to visite the holy place. Shee seeing Florus violently to oppresse the people, & for paiment

paiment of exactions and tallage to slay many of them, euen at the enterance of the temple: she came forth weeping vnto Florus, beseeching him to spare the people, for she pitied them very greatly. Yet Florus relented nothing, but when she was departed frō him, he flouted & mockt her, though she were the Kings sister, & that in the temple of the Lord. There was present at that time a valiaunt young man Eleasar the son of Anani the high priest. He while his father was executing his office, could not abide to see the Israelites so misordered at Florus hands, but being kindled with a feruent zeale, sounded a trumpet, wherby there assembled about him forthwith diuers companies and bands of young men, goodly warriours, by whose ayde he raised a great commotion, & encountred with Florus & the Romaine souldiers, of whom he made a great slaughter, preuailing much, & getting at length the vpper hand of Florus, ouerthrew all his hoast, so that Florus was constrained to flee alone out of Jerusalem vnto Egypt. In the way as he fled, he chanced to meete with K. Agrippa cōming from Rome from Nero Cæsar, & going home into Judea, to whom Florus declared what had hapned him through the youth of the Jewes at Jerusalem. And as Agrippa had passed E-

gypt, and drew toward Jerusalem, his sister Beronice directed her letters vnto him, moving him to ioyne with the Jewes, and to aide them. The people also came wholy the space of xl miles out of the cittie of Jerusalem to meete him & sal downe slat before him, crying, God saue our King Agrippa. But the K. studied all he might, to procure quietnes & peace to the cittie and people. So he entred into Jerusalem, accompanied with two noble men of Rome, worthy captains, whom he brought with him in his traine. And when he came into the middest of the cittie, the people cried mainely out vpon him, saying, Deliuer vs, O King, and let thy hand and helpe be on our side, to succour vs, for we wil neuer more be vnder the Romaine subiection. The King hearing this, pitied the people very much: notwithstanding he was not content that they were minded to rebell against the Romaine Empire. Wherefore he called together the people, at the entraunce of the Court of the Temple, where were present the Elders of Israel, and all the chiefe men, with the high Priest Anani, and declared vnto them the power of the Romaines, the strength of their Kingdome, and what Nations round about them they had subdued, in such sorte, as no remaine of them

them was left. Wherefore hee besought them not to prouoke the Romaines, nor to destroy the people remaining in Israel. He added moreouer, If ye will giue eare to mine aduise (saith he) I know it well, deare brethren, that there resteth in your hearts a great griefe, and I my selfe am full of sorrow and anguish, that wee are not of power able to withstand the Romaines: Albeit, if you will be ruled by my counsel, ye shal find a redresse for this matter. For whereas counsell is, and good deliberation, there is safetie, and thinges come to prosperous successe. Yee shall sustaine for a while the yoake of the Romaine captaines, till I may certifie Nero of the matter by my letters, and intreate him to rid vs of these Rulers. I beseech you bee not hastie of libertie: Many seeking libertie, haue fallen into further captiuitie and greater bondage. There be amongst our people many euill disposed persons, whose delight is in warres, for it is their whole studie: amongst whom many good men doe also perish. Wherefore heare my wordes, as for them that bee wise, may perceiue the matter themselues: they that lacke experience, let them learne wisedome at my sayings. Keepe therefore silence, which shall bee aswell to mine, as to your

owne commoditie, for I shall not neede to straine my selfe, but speake the softlier with lesse paine, and ye on the other side may the better heare and understand what I say. If ye holde not your peace, yée shall haue two discommodities, yée interrupt my communication, and let your selues from hearing. But now to the purpose, yée shall be content, and suffer till I write to Rome of these matters, that Cæsar may remoue these euill rulers, and send vs them that be more humaine and gentle, If yée may haue one such, then shall yée not thinke your selues in bondage, but in liberty, and worthely, for then only is seruitude grieuous, when as the ruler is an vniust man and wicked. Now therefore stay your selues, quarrell not with them: for although they be wicked, yet will they be ashamed to doe wrong openly: as that they doe, they doe it secretly. But if yée should accuse them too much, they would rubbe their foreheades, and do it openly without all shame, so should you make of your Iudges and rulers, your open enemies. But it were farre better to suffer an vniust gouernour then a iust enemie, for the one robbeth men priuily, the other is an open destroier: prouoke them not therefore. Consider the wilde beastes that be vnder mens power, and bée kept in chaines,

No lesse dilligently was attention to be moued among such an vnruly sorte.

chaines, as Lions, Beares, and Leopardes: if a man let them alone, they are quiet and harme no man. But if a man goe to their dennes and anger them, they will flée vpon him, and weary him, and other to that bée present. The same ye may perceiue in a Feuer and an ague, which if a man will go about to cure at the beginning, he shall make it more grieuous: but if he will remedie it by leisure, the feruencie of it will easily bée quenched. Now therfore refrain your selues, take héed that you set not Cæsar in your tops, and the whole Romaine Empire. Cæsar coueteth not your harme, neither sent he vnto you these rulers to hurt you. His eyes can not sée from East to West, nor his hand reach from Rome hither, for it is fleth and blond. But if ye will abide till I may send Embassadors to Cæsar, I doubt not but I shal remoue these rulers, and rid you of them peaceably, without any war or bloudshed. If yée be vtterly determined to resist the Romaine Empire, you shall vnderstande you be in no wise able to doe it: for God is euery where on their side, so that they bée Lordes throughout all the worlde, and all people serue them, and shall till their end also come. But if ye will not do this for your owne sakes: yet doe it for your owne Countries sake, your

children

children and wiues, the sanctuarie & priests, whom ye are bound to loue and spare, least ye cast away and vndoe all them at once. I beseech you take my wordes in good part, for I haue spoken nothing but that is for your wealth, and that may further our peace with the Romaines, which I most wish. If you will be ruled and chuse peace, I will take your part, and doe the best I can for you: but if ye will néedes haue warres, ye shall haue it alone for me, I will not meddle with you. With this Agrippas fell on weeping, and so did also all the Elders with him, and the men of most wisedome, the chiefe in all Israel, yea Anani the high Priest also could not refraine from teares. Notwithstanding, Eleasar his stout sonne, with his routes of warlike young men about him, they wept not at all, nor would hearken or giue any eare to wholesome counsell: but all at once with their drawne swordes, violently rushed vpon the Romaine Captains that came with Agrippas, slew them, their men, and all the multitude that was with him in Jerusalem and Judea. The Elders in Judea, with the wisest & godliest Israelites, seeing what was done, departed from Jerusalem, fearing Nero and the cruelties of the Romaines, therefore they tooke the Tower of

Sion,

Sion, and remained there. For they would not be taken of the Romaines, to bee of the same confederacie with the other. The seditious seeing that, tooke the Temple of the Lord. So sedition and civill warres fell betweene the seditious and the auncients. For when Eleasar heard, that the Elders and the heades of the people were fled to the mount Sion, hee and his company set vppon them, prevailed against them, and slew a great many of them. Agrippas perceiuing the power of the seditious great apace, he sent out of his campe where he lay without the towne, two valiant Captaines, one named Darius, the other Philippus, with 6000. men to succour those Elders and Sages that were desirous of peace. These prevailed against Eleasar and the seditious that tooke his part, made a great slaughter of them, continuing for the space of seaven dates together, and at the length put them to flight, and pursued them to the Temple. From that time forth the wars increased more and more betweene Eleasar and his complices, and Agrippa with his hoast and the Sages, Elders, & Princes that tooke their part. Upon a time when the captains of Agrippas entred the Temple certaine cut-throate murderers, waged by the seditious, mixt themselues amongst

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the kings bands, and getting behinde their backes, wounded them with short daggers that they had under their iackes, so that the kings souldiers hauing Launces and great arming-swordes in their hands, such as they vse in the warres, could not weelde them in the preale. By this meanes many of them were slaine, and the seditious gat the victory. Thus Darius and Philippus with the Romaine army were put to flight, and the Elders with the Sages that were desirous of peace, departed out of the towne, and fled to king Agrippas. Then had Eleasar and the seditious the whole rule of the cittie, and that to al their great damage. For the fury of the seditious increased to such outragiousnesse, that they set a fire king Agrippas house that he had in Ierusalem, spoiled all his treasure: and all that was any thing worth, they diuided amongst them. They burnt the bookes of accomptes and billes of debts euery one that were in his pallace. Beronices house also the kings sister they set on fire, and they slew all the cunning artificers that were paisters of the kinges workes. So their rule and power in the Cittie greiue euery day more and more greeuous then other.

The

The warres of the Iewes.

IN those daies dwelt the Iews and Aramites together in all the cities of Syria, amongst whom also was war moued, for the Cesarians brought the Romaines into the towne against the Iewes, and slewe them as many as they could finde in the towne. The Damascians also conspired together to destroy al the Iewes that dwelt amongst them, which thing they kept secret frō their wiues, because for the most part they fauoured the Iewes religion. Therefore the Aramites vpon a certaine night armed for the purpose, be set all the waies and entrances into the towne, and houses also, & slew about 10000. of the Iewes, comming vpon them at vnawares, when they were in their beds, nothing mistrusting any such matter. When the Iews of Ierusalem heard how the Aramites had dealt with the Iewes in their countrey, lodainely they put themselues in armes, and in a fury and rage, like as it had beene Lions and Beares that had lost their whelpes they ran to Damasco, burnt their holdes, put the Damascians to the sworde, men, women, and

children,

children, euen the very sucking babes: yea, their oxen, and sheepe, camels, & asses, with all other cattel, leauing none aliue. And thus they dealt with many cities of the Syrians, slaying & killing them, not sparing either old or young, male, or female, but destroyed all in most cruell wise, euen the very Infantes and sucklings they haled from their mothers breasts, & murthered them, insomuch that al the whole land was full of stinch of the dead bodies that were slain, for there was no man left to bury the carkases. So the Iewes wasted all the land of the Aramites, and had destroyed it, had not Cestius a captaine of the Romaines deliuered Syria & the countrey of Iudea. The people therefore departed wholy fro Aram, to returne into Iudea, & in the way they came to Scithopolis a citie in Syria intending to besiege it, for it was yet left vntouched, and was very strong. At that time also Iewes and Aramites dwelt together in it. The Iewes therefore that were without, offered peace to the Iewes that dwelt in the towne, but they refused it, and despised them, rayling at them, & for their friendly offer, acquited them with opprobrious words, and with iniuries also. For those Iewes that dwelt in the aforesaid citty, with the Aramites, ioined together like brethren,

and

and for the most part, they were of the Leuiticall tribe, stout men and hardy. The host of the Iewes without the Citty saide vnto them, We come friendly vnto you, & would ayde you. The other Iewes within answered, We will neither your friendshippe nor ayde. The army of the Iewes heating that, consented & agréed to raise their siege, to goe to Ieruſalem and there to remaine. For they had a huge bootie of gold and siluer that they had gotten together of the spoiles of Syria. After this the Syrians that dwelt in Scithopolis said to one another, put case the Iewes returne againe and make war vpon vs, surely if they should so doe, these Iewes that dwell among vs, would ioyne with them, and deliuer vp the Cittie into their hands, and then would they bée reuenged vpon vs, and destroy vs as they haue done the other Cities of Syria. Therefore they agréed to say vnto the Iewes and inhabitants of the Cittie with them, we vnderstand your country men will inuade vs againe, and make warre vpon vs: wherefore depart yée forth of the Citty with your wiues and children, and lodge in the wood nigh vnto the Citty til their armie be gon againe, and then you shal returne vnto vs. The Iewes were content to fulfill their mindes, went out of the Citty,

How all things make for the Iewes destruction.

and

and placed themselues in the woode. There was amongst them a certaine young man named Schimeon, a good man of war, fierce, big made, and very strong withal: he in the fauor of the Gentiles had slaine many Iewes, and destroied much of the people of God. For during the time that the Iewes besieged Scithopolis, hee issued out continually, and skirmished with the hoast of the Iewes, many time putting them to flight, and neuer would suffer them to waste the towne, or to doe any harme to the inhabitantes thereof. Now as this Schimeon with his father Saul an honest olde man, and the rest of the people of the Iewes that dwelt in Scithopolis, remained altogether boldely in the woode, without mistrusting any harme, the Romains ioyned with the Syrians in great nũber, entered the wood, and slew the Iewes, al that euer they could finde, to the number of 13. thousand. Schimeon himselfe with his father and their families, had pitched their tents nigh vnto a faire fountaine that was in the woode, to whom when their enemies came to slay them, and destroy their whole families, Schimeon ranne vpon them with his drawen sword, made a great slaughter of them, and constrained them to retire. But when a huge multitude enuironed him, and

he

he perceiued all the reſt of the Iewes were ſlain, he with the houſhold onely remaining, neither ſaw he any way to eſcape: he ſtept vpon a little hill with his naked ſword, ſaying, Hearken vnto me yee Syrians and Romans, and yee that dwell in Scithopolis, I will ſpeake vnto you a few words full of lamentation & ſorrow. Now I perceiue that iuſtly, and not without a cauſe ye make warre againſt me, without any fauour or conſideration that I deliuered you from the hands of the Iewes, and neuer ſuffered them to doe any diſpleaſure to your wiues and children, nor to your citie, as they had done to other cities of Syria. For I am he, that for your ſakes haue warred againſt my countrimen, to pleaſe you withall: yea, both their bloud and mine haue I pledged vnto you, and haue kept inuiolated the loue of ſtrangers, hating mine owne people, of whome for your pleaſures I haue ſlaine oft both the fathers and the children, and now yee render euill for the good I haue done vnto you. But indeed God of his iuſt iudgement hath ſtirred you vp to reward me in this ſort, to murder me that hath ſo oft pleaſured you. Now therefore yee ſhall beare me witneſſe, that I ſhall ſufficientlye and sharply enough take vengeance of my life, not without rage

and fury, most seuerely, because I haue slaine my fellowes and friendes. I will therefore slay my selfe, to be auenged of my selfe, for my brothers blood that I haue shed, and so shall I be reuenged of their blood. And yée shall well perceiue me to be of that hardines and courage, that rather then yée shall slay me, and after boast and brag how ye haue killed Schimeon, I will bereaue my selfe of my life, and punish the shedding of my brothers blood none otherwise, then the Law punisheth a murderer and man-killer. When he had spoken this, his eyes were filled with blood and his face with rage, and so inflamed with fury, laying apart all pitty, ran and caught hold of his father, haled him out of the wood and slew him. Then slew he his mother, least she should intreate him for the children, and be sory for their sakes. That done, his wife came running of her owne accord, & held her necke down to the sword, lest she should be constrained to sée her children die. Yea, Schimeons children came & offered themselues to bée slaine, least they should sée the death of their father, or remaine after him to be deliuered to the enemies. After this, he slew all his whole family, that not one of his should come into the hands of their enimies. Finally, hée gathered their bodies together into

into one place, like a valiant stout warriour, & then boldly goaded himselfe vpon his owne sword, least any man els should impaire his strength or boast that he had killed him.

All this Schimeon did with a great courage, to take punishment of himselfe, because he had bestowed his love rather vpon strangers, then vpon his owne people, and to declare his force and manhood.

So hee died an abhominable and detestable death, saue onely it was an argument of his hauty minde and great courage, as it is said before.

Now when the Iewes had thus rebelled against the Romans, and slaine their souldiers and Captaines, king Agrippas went to Rome and recounted vnto Nero Cæsar the Emperour of Rome, all that was happened. Whereupon Nero sent captaine Cestius (that was at that time in Syria, & had made warr vpon the king of Persia, had banquished him & all his power, and subdued his dominions to the Romans) and with him a puissant army of the Romaines, commaunding him to go into Iudea, to offer peace vnto the people, to comfort them, and to bring them againe into leagne with the Romaines if it might be. Cestius therefore toke his iourney toward Iudea, who Agrippas met in the way

and informed him what had hapned vnto him of the Iewes, how he had offred them peace, and they would none of it, how also they had burnt his palace & sacked it. Cestius hearing that, was very glad that he had gotten such an occasion, to reuenge the bloud of the Romaines and Syrians which the Iewes had shed. Wherefore he leuied a mighty army and came to Cesarea. And wheresoeuer he might espie the goodliest buildings, those caused he to be burnt. From thence went he to the citty Iapho, which he besieged both by land and water, and at length wan it, where he slew in the streetes 8000. and 400. men. After that he came to Jades, where he first burnt all the country about it, and whomsoeuer he caught without the Towne he slew them. But the Cittizens of Zippory went out to meete Cestius, and besought him of peace, whom he spared, came not nigh their Towne, nor slew any that dwelt in their country. The seditious Iewes that were in the Citty of Zippory, hearing of Cestius comming, fled vnto the mountaines. But in the way they lighted vppon part of Cestius army, wherof they slew 200. men, & wounded their captaine Glaphira. Yet at length the seditious were put to flight, & many of them Glaphira with his horse-men pursued,

sued, ouerthrew and destroyed: the rest fled to the mountaines. Then Glaphira Captaine of Cestius army, went to Cesarea that was subdued to the Romaines, there to cure his woundes that the Iewes had giuen him. Thence went he to Antipire, which as hee would haue assaulted, he perceiued it to bee furnished with a great power of the Iewes seditious. These hearing Cestius also was comming, they went purposely to fight with him: but perceiuing that Cestius power was very great, they determined to encounter with him in the plaine of Gibeon, 50. miles from Ierusalem. Whereupon the Iewes with their cõpanies, fained themselues to flee, to the intent they might traile the Romains after them. And within fiue dayes they came to Gibeon, and there rested. Cestius pursued after with all his hoast, till he came to Gibeon, which hee besieged and assaulted also. It chaunced then vppon one of the Sabboaths in the morning watch, the Iewes (armed at all points) issued out of the Towne to giue their enimies a camisado. So after they had giuen a token of war, they marched toward the hoast of Cestius, whereof they slew 515. horse-men, and fote-men 27. thousand, with the losse of onely 22. of their owne company. In that battell did well appeare the valiantnesse

nelle of Mugbas a captaine of the Iewes army. One Baudius also plaied the man, at the same time: for at the commaundement of Eleasar the priest, chiefe of the seditious, he set the first foote within the Romaines campe. Then begaune the Iewish warriours to be famous, after they had once so manfully encountred with the Romans This done, Cestius and Agrippas sent their Embassadours yet once againe to Ierusalem to Eleasar the sonne of Anani the priest, chiefe of the rebels that were in Judea: Ierusalem, requiring peace, and to come in league with Eleasar, least the people of the Iewes should be vtterly destroyed by the Romans incursions and inuasions on euery syde. But Eleasar refused to heare the Legates, and slew one of them because hee made too many woordes, in perswading the peace and league. Vpon this Eleasar assembled the priests and people together, to go out and fight with Cestius. Cestius perceiuing how Eleasar, and the people were affected, and what mindes they were of, how they had vtterly conspired to destroy the Romanes that were there, and to consume them cleane, hauing a sufficient tryall also of the force and valiantnesse of the rebels: he determined fully to go to Rome, for he perceiued he was not able to

match

match with the seditious, neither his owne power to be compared with theirs. Wherefore he would go see what end should come of the wars, and what counsel Cæsars maiesty would giue. Taking his iourny therefore to the city Japho, hée found there letters of the Romaines, for thither was their army come. From thence went he with them & his owne hoast to Rome, and made relation vnto Cæsar of such things as had chanced him: wherat Nero was wonderfully abashed, and not onely hée, but all the people of Rome were sore astonied to heare of the great puissance and valiantnesse of the Iewes. For the which cause the warres ceased for that yéere, so that the land of Iudea was at great rest and quietnesse that yeare, through Eleasars meanes the head rebell, especially from the handes of wicked Castius that had swore to reuenge the Romanes, & to quite the Iewes, and that he would destroy all the Iewes, as none should be left aliue. Therfore these are they that deliuered Israel in the time of the second temple, out of the handes of their enemies, what time as wars were moued against the Iewes and their country: what time also commotions and tumultes beganne in Israel. The first bustnesse was made by Antiochus the wicked King of Ma-

cedonia: who had determined not to leaue one man in Israel. His mischieuousnes proceded so farre, that he slew of the people of God, the Sages and wisemen, Princes, Elders, and yong men, children great and small, Israelites, Leuites also, and Priests, vntill all the chiefe men of Iudea cast their heads togither, and went to Matthathias sonne of Iochanan the High Priest in the Mount of Modiit, where he hid himselfe for the iniquitie of Antiochus and his rulers, crying vpon him, and saying, Deliuer at this season the people of the Lord, and neuer thinke to escape thy selfe, whiles the most wicked enemie rangeth thus, and ronneth vpon thy people, & sheddeth thy blood. For the blood of all Israel, what is it but thy blood? and the eyes of euery man are fixed vpon thee, hoping that thou shouldst assist and aid them in this calamitie, that they may finde deliuerance by thy means. Matthathias hearing this, wept bitterly, and said vnto them, Feare ye not, nor let these Macedonians dismay you, the Lord shal fight for you, be ye onely quiet. So then was Matthathias stirred, and deliuered Israel out of the hands of Antiochus, & after he had ouercommed him, he was high Priest for one yeare, and then dyed. In whose rome succeeded Iudas his sonne, who exercu-

ted

led the office in the Temple fiue yeares, and was slaine in battaile. Then his brother Iochanan was chiefe in the temple 8. yeares, & dyed likewise in battaile. Afterward his brother Schimeon was ruler 18. yeares, whom Ptolomee his wiues father poisoned at a banquet. Then Iochanan his sonne succeeded his father in the office, that is, he that was named Hircanus, first of that name so called, because he banquished a king of that name called Hircanus, he raigned 21. yeares, and dyed. Afterwards raigned Aristobulus one yeare, he was called the great king, because he first put the royall crowne vpon his head, and turned the dignity of the high priesthood into a kingdome, vnhallowing and slaying the holynesse thereof 480. yeares, and three monethes after the returning of Israell from Babylon. He being dead, his brother Alexander raigned 27. yeares. After whose death Alexandra his wife held the kingdome 9. yeares, and dyed. In whose steed, succeeded her sonne Aristobulus, and raigned 3. years. In his time Pompey a Romane captain came against Ierusalem, wan it, and apprehended Aristobulus, bound him in Irons, & carried him captiue to Rome, in whose place he ordained Hircanus his brother to succeede, who raigned forty yeares.

During

During his raigne, rebelled Antigonus, sonne of Aristobulus, Hircanus brother, and with the aide of an army of the Persians encountred with Hircanus, toke him prisoner, and sent him to Babylon, cutting off his eares, that he should neuer after be meet eyther for the Priesthod, or for the kingdome. Antigonus raigned three yeares. In his daies Herod fled and ioyned himselfe with the Romaines, by whose helpe he slew Antigonus the third yeare of his raigne, & raigned after him 37. yeares, and then dyed. After Herod, succeeded in the kingdome Archelaus his sonne: who was taken by the Romanes, the ninth yeare of his raigne, laide in bands, ended his life at Rome. Next to him raigned Antipater his brother, who changed his name, and called himselfe Herod, he raigned fully tenne yeares, ouercame and wasted Spaine, because the king of Spaine had rauished and taken away his brothers wife, and there dyed. After him followed Agrippas sonne of Aristobulus, that was his brothers son, he raigned 23. yeares, after whose death his sonne Agrippas raigned 20. years. This is that Agrippas of whome we now speake of, and of the calamitie that befell in his time vpon Israel. For all the while that he raigned, the warres betweene the Ro-

manes and Israel neuer ceassed, vntill the people of Iudea were led captiue into the prouince of the Romanes, what time also the Temple was desolate: I meane the desolation of the second Temple, which we saw with our eyes builded and destroyed.

The 20. yeare of the raigne of king Agrippas, the 9. day of the 5. moneth, that is called Af, Nero Cæsar sent a present for burnt offerings, to be offered in the temple at Ierusalem, requiring peace of the Elders and Sages of Iudea and Ierusalem, and that they would receiue him into league with them, saying, My request is, that you would offer my present to the Lorde your God, for his seruice and religion liketh me very well, so that I desire you to ioyne in league with me, according as you haue done with the Emperors of Rome my predecessours in time past. I haue heard what Cestius the captaine of mine army hath done vnto you, which displeaseth me out of measure. Wherefore I assure vnto you a faithfull league, by the consent and counsell of the Senate of Rome, that hereafter there shall neuer Romane captaine lift hand nor foot against you: but rather your heads, Rulers, & Iudges, shall be all Iewes, and of Ierusalem. Yea, Agrippas your king, shalbe Lord Iulio

of

of all your Rulers, and what he commandeth, he shal do it: the Romanes shal only be called your Lords, and haue no more to do with you. So when these Legates came to Ierusalem, they went and spake with Anani the Priest, informing him of Neroes minde, and shewed him this present, placing it afore him. The present was this; a Bull for a burnt offering, with a crowne of gold vpon his head, his hornes also were couered with gold, vpon him was a cloth of purple powdred with precious stones, there went certaine afore him that carried ten talentes of gold, behind followed very many sheepe for peace offerings. When Eleasar, Ananies sonne hard thereof, hee came and call out of the temple of the Lord Nero Cæsars presentes, saying, We will not prophane and vnhalow the sanctuary of our Lord, with the offerings of strangers. For our Lord God will accept neither their burnt offerings, nor their peace offerings. When he had so said, he sounded a trumpet, set his men in array against the hoast of the Romanes that kept watch and warde in the city of Ierusalem, & slew many of them that day, with one of their Captaines also, and another they take aliue. He being a valiant man, and seeing the youth of the Iewes to urge him greeuously, sayd vnto them,

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ſaue my life, and I will yéld. Vnto whom Eleaſar the rebell ſware, that hée would not ſlay him, but ſpare him for his manhod, (for hée had ſlaine very many of the Iewes afore) wherevppon hée yéelded himſelfe. Then Eleaſar ſayd vnto him: like as thy ſword hath made many women childleſſe, ſo ſhall thy mother be made childleſſe of thée aboue all other, and therewith contrary to his oath, hée commanded his ſeruants to kill him. King Agrippa ſéeing this, was wonderfull ſorry. Therefore as he ſtod in one of the ſtrétes, he cried, O thou rebell Eleaſar, I pray God that this miſchiefe, whereof thou art cauſe, and thy ants, may light vppon thée and thy fathers houſe: which when it commeth to paſſe, we ſhall neuer bewaile nor be diſmaied at. It appeareth they ſhall haue ſomwhat to do, that ſtudy to make peace and tranquility in thy daies, for they are ſure to be deſtroyed with thée. Holy long will thou continue to bring vs into the bwers, thou enimy and hater of the Lord? Why doſt thou deſtroy and waſte the vyneyard of the Lord God of hoaſts? Eleaſar anſwered him, what takeſt thou vpon thée the name of a king? if thou be a king why commandeſt thou not vs to bée punished? Where be thy baliant ſouldiers? lets ſée, come thou and they together and cha-

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ften me, that it may be tryed whether thou be a king indeede, or no. Thou standest a loofe off, and when thou speakeſt, thy feete are ready to run away, like as though a dog ſhould ſet himſelfe againſt an armed man, and barke at him, bleating out his tongue. With this he winked vppon the rebelles his complices, to runne vppon Agrippas, & take him, whiles he held him in talke: but that was perceiued of one of Agrippas ſeruants, whom he had appointed for the ſame purpoſe, to ſtand ouer againſt him as nigh as he might, to marke and ſpie if the rebels ſhould make any ſtur toward him, and to let him haue knowledge. He therefore laying his hand vpon his head, gaue a ſigne to the king to flée, ſaying, Away, away, for if thou tarie neuer ſo little, the ſeditious will flee thée and vs together. That Agrippas perceiuing, he gat him thence with al the ſpéed he might, and the rebels purſued him, but in vaine, for they could not ouertake him. So he gat to Japha, a towne vnder the Romanes, where he was in ſafegarde. From thence he fled to Rome, and declared to the Emperour Nero, the miſchiefe that befell at Ieruſalem, and all that ſeditious Eleaſar had done to his offering: alſo how his commaundement toke no place. Wherefore Nero ioyned vnto him

againe Cestius with a huge armie, wherewith they both entred Iudea, and wanne many walled townes, amongst which they raced Japha. For the Romaines perceiuing the power of the rebels to encrease, were afraide least they should gette it into their hands, whereby it might be anoyance in time to come to the Romaines: chiefely seeing it was a notable hauen for their ships to arriue in Iudea. After this, both Agrippas and Cestius led their armie towards Ierusalem, to warre vpon the rebels, and vtterly to destroy them, Eleasar and other priests with much people hearing that, they issued out against them, & found them encamped in the way, betweene Ierusalem and Japho. But after they had ioyned their battell, many of the Iewes were slaine by the Romaines: the residue Cestius and Agrippas put to flight, and pursued the chase vnto the gates of Ierusalem, besieged also the citie for the space of 3. daies. The 4. day the priests and the people issued out sodainly, vnawares to the Romaines, set vpon their campe, and slew 5000. footemen, and 1000. horsemen. Cestius seeing that neither he nor his could escape, he chose out 40000. of his best souldiers, and placed them betwixt his camp and the Priests, commanding them to stand all

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the night sounding their trumpets, and making of fires, that he and Agrippas might escape, & that they should not remoue out of their place till the morrow. The Iewes hearkening to the sound of the trumpets, & musing what they should meane, pursued not the Romaines: but perceiuing in the morning, that they were departed toward Cæsarea, 3. dayes iorney off, Eleasar with the people followed, and in the way found their baggage strawed, that the Romans had cast frō them, to run the lighter, and escape the easilier, which they let lye, and pursued them to the gates of Cæsaria. But Cestius and Agrippas got fast within the towne, & from thence went both together to Rome, where they declared vnto Nero the Emperor, how they sped at Ierusalem, & as they were making relation of this vnto the Emperour, there came also a post out of Persia, with tidings that the king of Persia was reuolted from the Romane empire. These things troubled the Emperour sore, to see almost all fall from him, that before tolore had obeyed the Empire of the Romaines.

At the same time returned Vaspasianus captaine of the host that Nero had sent into the West parts, as Germanie, Britaine, and Spaine, which lāds he had subdued, & brought vnder

vnder the subiection of Nero. To him Nero declared, what mischiefe the Priests had wrought to the Romane hoast in Iudea, how they had slayne the Romans, and so forth, all the tale as he had heard of Agrippa & Cestius, which displeased Vaspasian very greatly. After this, Nero sent Vaspasian captaine, and his sonne Titus, to reuenge the Romans vppon the Persians and Iewes, giuing in commaundement to race their walled cities, to beate downe whatsoeuer they found, without sparing either man, woman, or child, infants, sucking babes, or olde folkes, but to slay all. So that Vaspasian and Titus set forward with a chosen and picke army of the Romaines, passed the seas, and came to Antiochia. The Iewes hauing intelligence of this, chose out all their captaines, three of the principall and most expert warriers, of whom I Iosephus Priest, that wrote this history, was one, who by the diuine fauour am not ignorant in feates of armes, nor dastard in chiualry, and Anani the high priest and Eleasar his sonne. To these 3. they committed the whole land of Iudea, diuiding it to them by lot, & gaue them a furniture of warr. One 3. part therefore (which was whole Galilee, from the land of Nepthali and beyond) fell to Ioseph the Priest, sonne of Go-

rion to the honour and glory, who for his worthinesse, they named also Iosiphon, because he was then annointed, appointed, and consecrated to the warres. The second lot came forth: by the which fell vnto Anani the priest, the city of Ierusalem, & the country about it, with a charge to repaire the wals of the city, to sustaine the brunt of Vaspasian if he should come so far. The third lot fel to Eleasar the son of Anani the priest, to whom was ioyned captayne Iehoshua, and other Iewish captaines. By the vertue of this lot, fell to him the whole land of Edom, from Elat to the red sea. The rest of the land from Iericho to Euphrates, with that ally that is beyond the riuer, & all the land of Mesopotamia, fell to captains Menasches Ioseph & other princes also of Iudea, and to the high priests, they committed the fenced cities from the limites and bounds of Ierusalem vnto Egypt. Vaspasian taking his iourney with his hoast from Antiochia, came and pitched his tents in Arantzola. For he had deuised and determined thus with his counsel: first to inuade Galilæ, and after to try what they could do in Iudea. Ioseph Gorion hauing intelligence of this his purpose, departed from Ierusalem to Galilæ, built vp the townes that were destroyed, and repai-

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red their walles, gates, barres and pallaces, ordained also captaines ouer the people, to leade and gouerne them, some of thousands, some of hundreds, tribunes, & decurians. He instructed the people also in feates of warres, what the sounds of trumpets signified, what sound serued to fall in aray, what to gather the souldiers together, and what to diuide them. After he had instructed them in the knowledge and feates of warre, he laid vnto them thus: Ye shal vnderstand (deere Israelites) that ye go to fight at this present against your enimies: wherfore let no effeminate feare ouercome your harts, nor dismay you at ye sight of your enimies: but play the men, and take a good courage to you, to fight for your cities, for your country, and for your selues. Be not afraid of death, but rather be stout in defence of your country, that ye be not led away from it, and to fight for the sanctuary of the Lord, that it be not stained and polluted with the vncleanesse of the Gentiles. Consider, that it is better to dye in battell, then to liue in captiuity and bondage. Therefore when as ye shal come to ioyne with your enimies, and shall se any of them beaten downe, and attempt to rise againe, whosoeuer of you is by, smite him, remembring the zeale of your God, wherewith it be

counseth you to reuenge his quarrell, and being moued therewith, strike him that he neuer rise againe. But if you shall see any of your followes downe, being enclined with the zeale of your God, rescue him from the hands of your enemies: and if he be not yet slaine, cure him. If he be dead, yee shall doe what yee can to burie him in the Israelites buriall. And so if we shall chuse rather to die then to liue, we shall prosper in our warres, we shall die for the couenant of our God, and deliuer our soules, bringing them to the light of life in heauen. After he had sayd this, he chose out of the Iewes 60. thousand footemen, and but few horsemen. And out of these he chose 600. of the best, such as one of them would not shrinke from tenne, tenne from an hundred, a hundred from a thousand, a thousand from ten thousand. With them Ioseph went to the cities of Agrippas that were in Iudea, to win them. For Agrippas sucke to the Romaines were it right or wrong, with all the power he could make. He went first to Tiarua, a great citie that belonged to Agrippas, whereas both his treasure and munition of warre lay. When he approched the citie, he spake to the people vpon the walles, and offred them peace, on condition that they should open the gates, and deliuer vnto him

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all the treasure of Agrippaes, and all his Iewelles: This if they would do, he then would spare them, and slay none of them. Were it not better for you (saith he) to take part with them that defend the Sanctuarie of God and his inheritance, then to ioyne your ayde with Agrippas, which is confederate with your enemies, and assaileth vs, augmenting the power of them that hate vs, so that he refuseth not to fight against the Sanctuary of the Lord, and the people of his inheritance. The men of the towne condescending to Ioseph, opened the gates, and he entering the towne, made peace with them, and they deliuered him all the kings treasures, for they liked Iosephs words, and consented to take such part as he toke.

At that time came newes vnto Ioseph that troubled him sore: namely, that Tyberius had rebelled and had reuolted from the people that dwelt in Ierusalem, and were changed from his lot, to become Vespasians subiects, who had set a Romaine captaine ouer them. For reformation whereof, he left his army at Tiarua, and toke six hundred young men with him to Tiberias, comming vpon it sodainly, and at vnawares. And as he stood vpon the banks of Genesar, he espied the nauie of the Romaines that lay there at road, to

nyd Vaſpaſian, which Ioſeph commanded to be broken in peeces, and to be ſcattered abroad in the ſea. The men of Tiberias therefore ſeing the ſhipboords diſperſed in that fashion, they conieatured it was done by ſome of Ioſephs hoaſt, wherfore the bands of ȳ Romans fled to the towne, got in, and ſhut the gates. Ioſeph notwithſtanding came to one gate of the citty, and cryed that the people might heare, ſaying. What meaneth this conſpiracy of yours againſt mée? yea, not againſt me, but rather againſt the Lord God, whole couenant ye haue tranſgreſſed, & broken the bond that we made with him: yée haue alſo violated your oath that you ſware by the God of Iſrael, that we ſhuld altogether fight againſt our enimies to abate their pride. The people anſwered from the walles. We beſeech thée our Lord, heare thy ſeruants ſpeake. God forbid wée ſhould abide the Romans, and not rather the people of the Lord God of Iſrael and his ſanctuary, with the people of his inheritance: Howbeit there be amongſt vs certaine proud men, vngodly perſons, that haue made a league with Vaſpaſian, and haue brought into the towne one of his chiefe captaines. Wherefore and it pleaſe thée our Lord to enter the Citty with thy ſouldiers, come vnto vs, that wée may

liue with thée, rather then to perish in the hands of them that hate vs. So they opened the gates, that Ioseph went in and tooke the town. Then he caused to apprehend those vngodly persons that were there about fiue hundred men, and laid them in prons, sending them to Tiarua which hée had afore taken: the other wicked men that had aided Vaspasian hée put to the sword. But the chiefe gouernour of the towne hée apprehended aliue, caryed him out of the city, and commaunded one of his Souldiours to cut off his hands forthwith. Then the captaine besought Ioseph, saying, I beseech thée my Lord, let one of my hands be cut off, and the other to bée left me. This sute Ioseph and his souldyers laught to scorne, iudging him to bée no baliant man, nor of any hauty courage: Ioseph bad his souldier giue him the sword in his owne hand, & let him cut off whether hand hée list, and leaue him which hée will. So the Romaine captaine tooke the sword, and cut off his left hand himselfe, leauing him the right, and so he was let go. Hée came therefore vnto Vaspasians campe, to shew what shame was done him. After this, the Citizens of Tippory rebelled also, making a league with Vaspasian and the Romaines bandi. Ioseph beeing certified of this, made

thither with his whole hoast to beſiege it, but the towne abid the brunt of the aſſault, that Ioſeph could preuaile nothing againſt it. Wherefore he beſieged it along ſeaſon.

About that time, it was ſignified alſo to them of Ieruſalem, that the Askalonites had entred in friendſhip with the Romaines. They ſent therefore Neger the Edomite, and Schiloch the Babylonian, & Iehochanan with a power of the common people, theſe came to Askalon, & beſieged it a great ſpace. Within the Towne was a Romaine captaine called Antonius, a valiant man, and a good warriour, hee vpon a certaine night, in the morning watch, iſſued out of the Towne with his company, to giue a Camiſado to the Iewes that beſieged the towne, entred their campe, and made a great ſlaughter, continuing the ſame till it was day light, ſo that about 10000. of the Iewes were ſlaine, the reſt neuer moued out of their place, ſaying: It is better for vs to die in this battell, then to flée from our enemies. Therefore they take a good hart vnto them, and ſtood manfully in their ſtations and places, truſting in the Lord God of Iſrael. And when it was day, they alſo ſet themſelues in aray againſt Antonie, ſlew many of his men, not without loſſe alſo of their owne part, for Schiloch the

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Babylonian, Iehochanan of Ierusalem were both slaine by the Romaines, with other also of the Iewes, to the number of 8000. fighting men, that were vnder Schiloch and Iehochanan. And neuer a one of the Iewish captains escaped that conflict, saue onely Neger the Edomite, which hid himselfe in a certaine Sepulchre that was there in the plaine, whom the Romaines in their pursuite sought, but found him not. Wherefore they set afire the wood, that it burnt round about the Sepulcher where in he lay hid, and consumed all the trees, shrubbes and bushes, but came not nie the Sepulcher. For Neger had called vnto the Lord with his whole heart, to deliuer him this once from his enimies, least hee should be shamefully handled of them, promising at another time to be readie to dye valiantly in his quarrell. So Neger escaped the Romaines by the help of the God of Israel, in whom he put his trust. Shortly after sent the Ierosolimites much people to Askalona, to the number of 18000. good men of war, to bury the bodyes of the Iewes that were slaine in the conflictes by Antonie. They sought also the body of Neger the Edomite, but they found it not, till at length hee cried vnto them out of the Sepulcher, saying, I am here: For God hath deliuered mee out

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of the hands of mine enemies, to the intent I may yet be auenged of them in the warres of the Lord. So Neger declared vnto them at large, all things how they chanced vnto him: wherefore the Iewes reioyced wonderfully, that they had found him aliue, that he was saued by such a myracle, and the Lord had deliuered him. Therefore they put their confidence in the Lord, beleeuing that God would bee present with them to aide them, whereof this deliuerance of Neger they toke for a sure signe and token. The Romaines kept them within the towne for feare of the multitude of the Iewes that were come to burie the bodies. So the Iewes buried all the bodies of their owne part that were slaine in both battailes, for the Romaines were not able to prohibite and let them, but held them in the towne. And when the buriall was finished, they toke Neger with them to Ierusalem, to giue God thankes there for his deliuerance at that present. Then Ioseph the Priest gathered his strength, and came vpon Askalon with his whole army, assaulted them, got the vpper hand, and wan the towne, after slew Antonie and all his people with the sworde, that of all the valiant men of warre that were with him, not one escaped. Besides this, all the Villages and

hamlets that were thereabout without the towne, he burnt them all. And so serued he all the townes & villages thereabout, that had entred in league with the Romaines, slaying both Iewes and Romans that dwelt in them with the swoorde, as many as he found, and their houses he burnt. This done, Ioseph returned againe to Zippozie, fought with them, and got the vpper hand, there died he much bloud of the people that had conspired with the Romaines, vtterly destroyed them, burnt also their cities and villages, led their wiues and children prisoners away to Ierusalem, & what Romans soeuer he found there he put them to death. When Vaspasian and Titus had heard of all that Iosephus had done against the Romans, both how he slew their garrisons as many as he could finde in Galilee, and also all the Iewes that had made any league with him and his sonnes, they were wonderfull wroth and in a great rage. They toke their iourney, and came to Aptelmia otherwise called Acho, whereas at that present, Agrippas king of Iudea was abiding, and 40000. men with him, all good men of warre, and archers euery one: these ioyned themselues with Vaspasians army, by which meanes the Romans campe became very huge. Moreouer,

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out of other nations round about. Twoo thousand men of warre without number, ioyned with Vespasian. He had aid also of all the best men of war out of Mesopotamia, Aramzoba, Assur, Hinear, Persia, Chaldea, Macedonia, & out of the Prouinces of the people of the East: yea, the people of Mizraim, Lod, Menan, and Beba, with all prouinces far and neere, that were vnder the subiection of the Iewes, cast off the yoake from their necks, & rebelled against the dominion of Ierusalem, ioyning their power with the Romaine army, to aide Vespasian & Titus. For these were afore subiects vnto the Iewes, that sore had burdened them: wherefore they came to helpe the Romains, & to inuade Ierusalem and the people of the Iewes. But the Edomites had not yet associated themselues vnto Vespasian & Titus, for they were in subiection to the Iewes and serued them, so that not one of them aided the Romaines. For long before they had moued warre against Ierusalem, and could not get the victorie: but the Iewes preuailed against them and subdued them. Hircanus also the first king of the Iewes circumcized them. They dwelt also in Ierusalem, kept watch and ward about the house of the Lord, and his couenant, without all rebellion against the Iewes, and Ierosolimites. And at

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that present was thirtie thousand of the best of the Edomites in Ierusalem which kept the walls, and the house of the Lord.

After this, Vespasian & Titus with all their hoast, toke their iourney from Acho, and came to Galilee, & in the mount they pitched their tents. Whereof when tidings was brought to Ioseph, how the hoast of the Romains lay vpon the mount of Galilee, & how Vespasian had sent before him a great power to repaire the broken wayes, to fil the holes, & cast downe the hilles, to leuell the way, that his people might passe the better, for he was sore moued against the Iewes: Ioseph issued out of Zippore with all his power, set vpon them & slew them with the sworde, taking such vengeance of them, as neuer was the like before, for his God was with him. Vespasian & Titus hearing of this, determined to set vpon Ioseph at vnawares, and to betel al the waies, that he should escape of no side. But Ioseph had intelligence of their comming, wherefore he left Zippore, & went to Tiberea, whither Vespasian followed with his hoast. Ioseph perceiuing them comming, fled from thence to Iotapata, the biggest city in all Galilee, closed vp the gates, & there remained with his armye. Then sent Vespasian certaine noble men in embassage vnto Ioseph, to debate the mat-

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ter with him in this wise. Vaſpaſian gene-
rall of the Romains armie, deſireth to know
what it ſhould anaile thée to be thus pend vp
within a walled towne, he wils thée rather to
come forth to entreate of peace with him,
and to enter into a league together, for it ſhal
be to thy anaile to ſerue Cæſar emperour of
the Romaines, that thou maiſt liue, and not
be deſtroyed, nor yet any of thy people with
thée. Then Ioſeph ſent Embaſſadours againe
to Vaſpaſian, demaunding truce for a fewe
dayes, that he might commune of the matter
with the people, and let them vnderſtand his
words: peraduenture (ſaith he) they will
be perſwaded to make peace with thée, and
then will we enter in league with the Ro-
mains Empire. So Vaſpaſian ceaſed from
fighting againſt Ioſeph, permitting him to
deliberate of the thing. Vpon that, Ioſeph
ſent Embaſſadours to all the people at Ie-
ruſalem, to the Phariſies, chiefe men, rulers,
and to the reſt of the people, letting them to
wit Vaſpaſians minde. Ye al ſhall vnderſtand
brethren and friends, that Vaſpaſian generall
of the Romanes, ſent his embaſſadours vn-
to me, enquiring what it ſhould anaile vs,
to be ſtiffe againſt them, and not rather to
come forth, and to entreate of peace, and to
ioyne in league together, that we may ſerue

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the Emperour of the Romans, so to saue our liues, and not to be destroyed. And I pray yée why will you lose your liues, your wiues, your sonnes and daughters? Why will yée all fall together vppon the sword: that both they that shall be left alive among you, shall be led captiue out of your countrey, to a people that yée neuer knew, whose language yée vnderstand not, and your country to be made desolate, your Sanctuary laide waste, that there shall not be so much as one man left to enter into it. Neuer suffer this, you that be wise men, but rather receiue my counsell, and come hether to vs, that we may deliberate together, what conditions of peace we shall make for the safegarde of our liues, rather then to be destroyed, and that we may ble the commodities of your countrey, being at rest and peace therein. For life and quietnesse, is to be preferred before death and banishment.

The inhabitants therefore of Ierusalem, both Priests, chiefe men, rulers, & all the noble men of Iudea, with the rest of the people, sent vnto Ioseph saying: Take heede to thy selfe, that thou neuer consent vnto this, to receiue conditions of peace with them, but be strong and bold to fight, til such time as thou shalt consume them, or til thou & all the people

die in battell, & so shalt thou fight the fights of the Lord, for his people and his sanctuary, with the cities of our God, in the meane season, bee as he may, to thy power bee not with them.

When Ioseph had the determination of the people of Ierusalem, how all sortes with one consent willed by the Embassadours the continuance of the warres, he was wonderfull wroth, and in a great fury he issued out with all his people, and set them in array against Vaspasian and the Romaine hoast, in which conflict were slaine very many of the Iewes. And from that day forward, Vaspasian began earnestly and fiercely to war vpon the Iewes. He departed thence to the city Cerrata, a great city in the higher Galilé besiegedit, and wan it, raced it and slew all the people, man, woman, and childe. Oxen, sheep, camels, & asses, leaving nothing alive. And then he said, Now begin I to be revenged for the Romaines which the Iewes murdered in the land of Iuda. From thence he departed, and brought his army to Iotapata, where Ioseph remained. The first day that he incamped about Iotapata, he refreshed his souldiers with meate and drinke plenty, and made them good cheere, then furnished he certaine with weapons.

So

So on the next morrow early, the Romaine armie gaue a great shout, and beset the city round about on euery side. In this businesse Ioseph stoode vpon a certaine tower, from whence he beheld the huge campe of the Romaines: wherefore he founded forth a trumpet, gaue a signe to battell, issued out with the whole power of the Iewes that hée had with him, and set vpon the Romaines camp at the foote of the hill, continuing the fight from morning vntill night. And when it began to bée darke they ceased fighting, and departed the one sort from the other, the Iewes into the towne, the Romaines to their tents. In this battel were very many slain on both parties, as well Iewes as Romaines. The Romaines aduauncing themselues, proudly and stoutly saide, Wée will quickly vanquish this little nation, as wée haue subdued all other nations that wée haue conquered, that they will annoy vs no more: and afterwards wée shall bée at rest. The Iewes also on the other side encouraged themselues against the Romaines, saying: At this time wée will all die together for the stale of the sanctuary of our God, and neuer suffer these vncleane persons to pollute it: and hauing once destroyed them, wée shall bée quiet. So what the pride of the Romans on the one side,

and the stif-necked stubbernes of the Iewes on the other, much people was slaine in that fight, for it continued til the second, third, and fourth day. In this while all the Iewes that dwelt about Iotapata, fled to Vaspasians cãp, and ioyned themselues to the Romaines, to aide them. And euer as Ioseph skirmished with Vaspasian without the cittie, Vaspasian sent a power to assault the citty. So Ioseph and his men fought with Vaspasian without the towne, and the Iewes that were within the Towne defended the walles against the routes of the Romaines, that was a lesser hoast made of the maine army. But the Iewes that were within the towne, beganne to diminish euery day, vntill very few were left. The hardiest also of Iosephes souldiours, and the worthiest young men that fought without, were all slaine, a very few except, with whom Ioseph fled and recouered himselfe into the towne, rampering vp the gates after him. But as Vaspasian with all his army besieged Iotapata a long while, he espied at length a conduit without, that ran into the cittie, wherevnto the citizens drunk because the water was good and sweete, that he cut off, and derined the waters thereof besides the city, whereby the inhabitants of the city, were destitute and beneerage, hauing no-

thing left them but well-waters. Ioseph therefore perceiuing that the conduit water whereof they were accustomed to drinke, was taken away, conceiued with himselfe: Now will the Romaines braggе and boast against vs, and thinke to take vs at their pleasure, whiles wee haue no water, but shal be constrained to die for thirst. He tooke therefore garments, & dipped them in the well-waters that were in the towne, and hanged them here and there ouer the wall, to declare vnto the Romaines, that they had water plenty in the towne, least they should conceiue any hope of soone winning the towne, thinking they had no waters. Then commaunded Vaspasian a mount to be rayſed nigh to the towne side, to plant an yron rammе vpon, to batter the walles with, to beate them downe. The manner of the making of an yron ram, is thus: First they take a great long thicke beame, vppon the fore part whereof they put a great strong head, made like a rammes head, with hornes, all of principall strong yron, the weight thereof is as much as halfe the beame, and coureth the beame also to the midst. Then fasten they into the ground, ouer-against the place that they intend to batter, two great Trées, like two maſts of ships, betweene which they hang the be[illegible]

that is called the ram, with very strong ropes made of hemp, the best that may bée gotten, and yron wyre twisted together. At the hinder part of the beame from the wall-ward, are rings of yron surely fastned, with ropes made of hemp and wyre, tied to them: that when the assaulters will batter the walles, they push forward the beame as though it were a speare, and fasten his strong hornes among the stones. Then hang they weights at the rings of the hinder part, and much people a farre off take hold of the ropes that come through the rings behind, and hale that part of the beame vpon the ground, and by such meanes they shake the wall, that they make it quake againe.

Thus in many places they wreast and wrench out the stones of the building, so that afterward the wall falleth downe. There bée also other manner of engines, as an yron ram vpon foure wheéles, bound with yron, and fastened with yron nailes. To this they make 4. fét as hath a ram, or moe, as the bignes of the beams requireth. The biggest for the most part is of 30. cubits long, and the least of 15. And looke how many fét the ram hath, so many wheéls hath it also, for euery wheéle hath his foot by him: and when they will batter the wall, certaine men appointed

there-

therevnto, drawe it first a good way off, then a great multitude of men take hold of the hinder part therof, by foure porters or levers of wood that are put therein, and with all their swaye thoue forward the ram to strik the wal they will batter. The head of this yron ram that goeth vpon wheels, hath no hornes but is blunt, made of the strongest kinde of yron, with a wonderfull thick neck. They have also vppon both sides of the engine, a pentise of wood, for the safegard of them that shoue forth the ramme behinde, from the arrowes or stones of them that are vppon the wals. The rammes that Titus vsed at Ierusalem, for the most part ranne all vppon wheels. Of the other sort hee had only a couple as wee shall declare in this place. The beame of this ram wee euen now described, was as thick as tenne men could faddom, and the length thereof was 50. cubits. It was also hollow within, and filled with Ore hides solded and sowed together. The wood serued for none other purpose, then that the fashion of the leather might bee set as vpon a mold. The hinder part of the beam was couered ouer with iron plates. The leather was put within, that the beame should not breake with the poise of the waights that were hanged by the rings behinde, whereas men appointed for the pur-

pole, haled at the ropes to draw backe the beame. The wood therefore that went about the leather serued to kéepe the leather in fashion. They couered it with an yron plate, least they that kept the walls should set it on fire. The hornes that were vpon the head of the ram, were as many as they liked, but neuer fewer then ten, & then the beame was 30. cubites long, nor also moe then fifty, and then the beame was a hundred cubites in length. Betwixt euery horne was the space of a cubite, and euery horne was as thick as a man could saddom, the length was one cubite and a halfe at the least. The wooden coat or penthale was as long as the leather that was put within the beame, and it was set on both the sides towards the hinder part of the beame, to defend the men that laboured to batter the walles, least they should bée hurt with arrowes or darts. The ramme that Vaspasian vsed at Iotapata, which hée besieged, & me in it, was made in this sorte. The length thereof was 50. cubites, it had 25. hornes in the head, which was as thick as ten men, euery horne also was as thicke as one man, and betwixt euery horne the space of one cubite. The waight that was hanged at the hinder part, was a thousand and 500. talents, euery talent was about a hundred

Troy

Troy waight. The men that laboured in the executing of this engine, were fiftene hundred. To remoue it from one place to another, or from one Citty to another, were appointed a hundred and fiftie yoake of oxen, or els three hundred couple of Horses and Mules. When as they should assault any forts or cities that stood vpon hils, then must they diuide it in part, and bring it vp to the siege by peece-male, and there is set together againe. Now when the Romaines had battered the walles of Iotapata, and Ioseph perceiued them to shake, he toke great sacks, filled them full of chaffe, and hanged them downe by the walles, that the hornes of the ramme could not come nigh the stones of the Wall, but light vpon the sackes, which by the reason of the softnesse of the chaffe, hindred and brake the stroke, that the wall was lesse hurt. For such is the nature of soft things, to giue backe to the hard, and to weaken their force.

But Vaspasian seeing the subtiltie of Ioseph, vsed also pollicie for pollicie: for he sent into the towne secretly, Iewes, spies, which when the batteries should bee, might cut a sunder the cordes that the sackes were tied to, and with them slip downe the Walles, where the Romaines were ready to receiue

them, that they should not hurt them in the fall: and immediatly they stroke the wall with the ram. There was at that present in the citty a certaine valiant man, named Eleasar, of the house of Anan the high priest that then dwelt at Jerusalem. This Eleasar perceiuing the Romains to go about to batter downe the wals as they did before, plucked out of the wall a mighty stone, so that hee made a great hole or gap, whereat hee slid downe the wall, and light stridling vpon the engines, made fast an yron chaine to the horns therof, and got againe vp quickly and nimbly, from the beame into the towne, with the chaine in his hand, for the wall was not very high aboue his head, as hee stood vppon the ram. Then the other talle fellows tooke hold vppon the chaine, fastned it to pillers & wals in the towne, that the Romains might rather bee constrained to breake their ram, then take it away from thence.

The priest Eleasar yet once againe boldly went downe and sat vppon the beame, slew fifty men that laboured about the ram, and the rest hee put to flight: then returned into the towne being drawne vp againe from the beame to them that were within the towne, greatly reioycing in his manhode. After that went hee vp vppon a high towre, from

whence

whence hee tumbled downe with a mighty force a great stone and a hard, upon the head of the ramme, & brake it, that both a great part of the head and the horne fell vpon the ground. For the yron that it was couered withall, was old and rusty, so that it was much wasted and eaten therewith, the ropes also were old. After that Eleasar went downe againe, take part of the head that was broken, and buried it into the towne, the Romaines that remained, either hee slew or put to flight. The Archers shot at him, and wounded him with fiue Arrowes, wherefore by the helpe of his fellowes vpon the walles, hee climed vp, otherwise hee had not bin able for the griefe of his woundes. The people then gaue a shout, for ioy of the victory of the worthy priest Eleasar, that had slaine the Romains, and broken their ram, wherein they put their confidence, and brought part of it into the towne, and fastened it with an yron chaine, that the Romaines could not pull it backe againe to them nor haue the vse of it afterward. Wherefore diuers of the best citizens of Iopata armed themselues that day, being stirred with a great courage that they had seen in Eleasar, and went downe, hewed the beame into peeces, brought the poyses with the Rings,

and

and two maides with them into the towne: and the same day died Eleasar with great renowne, as one that had fought for the sanctuarie of the Lord, and for his people and countrey of Israell, like a faythfull seruaunt and Soudiour of the Lord: whom all the people mourned for, burying him in the Towne, honouring him for his death, worthinelle, and faithfulnelle, appointing him a worthy memory also, for that he had waged battaile with the enemies of the Lord. The young men of the Iewes seing this, and specially two of them, the one called Nitra, the other Polipus, men of wisedome and vnderstanding, and therewith expert in the warrs, being moued with zeale of the God of Israell, opened the gates and issued against the Romains, skirmished with them, and slew many of them. But at length they were slaine themselues in the skirmish for the sanctuary of their God, for Israel and their countrey. When Ioseph saw the warres to encrease more and more, he issued out, and made a great slaughter in the Romaines tents, burnt the mount and Engines of warre that the Romaines had left, by which meanes the warres waxed yet hotter, insomuch that Ioseph repulsed the Romaines. For when they saw the Iewes so desperately

sperately giue their liues for their God and Land, they would not abide their force. Vaspasian seeing his men shrunke, hee stode vp, and encouraged them, exhorting them with faire wordes and promises, as well golde and siluer, as meate and drinke, wherewith the Romaines allured, fought with Ioseph that day vnto the Sunne setting, and as the battaile ware hot, the Iewes wounded Vaspasian with an arrow in his right leg, which sore dismayed the Romaines when they saw the blood runne downe his leg: and that day was a sore fight betweene the Iewes and the Romaines. Titus seeing his father wounded, sore abashed, ran to him to helpe him, to whom his father said: How is it my sonne, that thou art thus astonied: take hart to thee, and with a courage reuenge thy father of these Iewes that haue now the better hand of vs. So both Titus and Vaspasian with all their whole hoast, fought that day a sore fight, & many were slaine on both parts, yea, very few were left on Iosephs part, with whom hee returned into the towne.

The next day, the Romains raised a new mount, in stead of that that Ioseph had burnt, and planted another vpon ram ther vpon, betweene two ports accordingly, for Vaspasian had brought store of this sort with him from

Rome

Rome, but other battering peeces, vpon wheeles had hee with him thirty, what more, what lesse, the bigger sort were 30. cubites long, the lesser ten. Hee brought also ten engines to hurle great & weighty stones withall, which hee had placed about the walles. The Romains therefore renewed the wars and assaults against the towne as they were wont before. But the towne was now desolate and naked of the stoutest warlike men, for they were all slaine in the fights. Albeit Ioseph remained and a few with him, who went every one, and the women also to defend the wals, for there was almost no men left fit for the warre. Then the Romans slung with the engins that stood on the mount, stons into the towne one every side. It chaunced that a great stone hit a woman with child with such a violence that it passed through her body, & carried the childe with it, by the space of halfe a mile. They cast vp and rayled yet other mounts also, frō whence they slinged stones, & another like chance happed. A stone came and hit one of Iosephs men of warre, a hardy man, in such sort, that it diuided his head from his body, & made it flie a large mile off. At the same time, one of the Romaine souldiers deuised with him selfe, how to strike Ioseph with a venomed arrow, and gat him vn-

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der a wall where Ieseph was, to accomplish his purpose, but Ioseph espied him, and cried vnto him, Hold thy hand thou wicked fellow, and do not kill me. With that the fellow start somewhat aside, being afraid at Iosephs voyce, and sodainly the Iewes out of the towne powred hot Oyle vpon him from the wal, and his skin was scalded off, and he ran away naked, howling and yelling to the Romaines camp where hee died.

Vaspasian and his sonne Titus were fully determined to continue the assault, vntill the eight day: notwithstanding the wals were so high, that they could not win the towne. Yet at length the men were so spent within the towne, that they that remained aliue were so wearied with toyling, that they were not able any longer to furnish their watch vpon the wals. This vpon a certaine night Vaspasian and Titus vnderstanding, scaled the walles at a quarter where watchmen were lacking, and after them many other of the Romaine souldiers followed, which went downe on the inside, and brake open the great gate of the towne, whereat entred the whole army of the Romains. And being within the town, sounded their trumpets, & shouted vnto battaile. The Iewes with the alarum, tumult, and hurly burly of the Romains awaked

hed out of their slæpe, and were soze afraide. Notwithstanding euery man toke him to his weapon, & drew to the market place as fast as they might. They had made the market place of the towne so large of purpose, that if any busynesse should happen, there might come together the whole citty if they would, and as they loked about them, they saw the Romaine army entering into the towne, by the way that came from the great gate. Then sought they with the Romains, and diuided euen in ỹ market place where they stod, exhorting one another, and saying, Let vs die here fighting, and neuer suffer our selues to be taken alive. But Ioseph and 40. men with him, worthy men all, fled out of the towne into a wod, where they found a certaine cane, and hid themselues therein. All the rest of the citizens were slaine in that conflict, for they would not yelde, nor commit themselues to the Romains, they trusted them so little. For on a time a certain Iew besought a Romane louldiour to saue his life, and the Romaine sware vnto him, saying, God deale thus and thus with me, if I slay thee, therefore yelde & come hither to me. The Iew required him to giue his right hād that he might trust him and the Romaine reached him his left hand. The Iew being dismaied in that great feare,

markt not that it was his left hand: But when the Romaine had once hold of him, hée kept him fast with that hand, and with his right take his sword, and slew the Iew that then was naked, hauing cast away his weapon, vpon trust of the Romaine. When the Iewes saw how the Romaine regarded not his oath, but slew the Iew, that vpon trust of his promise and the oath had yéelded himselfe vnto him, they determined to die altogether, & neuer to trust the Romaines. Wherevpon they resolued with themselues, vtterly to die for the holinesse of the Lord God of Israell: but in so doing, they slew much people of the Romaines, and far mo then they had done in any other battaile: yet at the length the citty was taken. When Vaspasian had knowledge where Ioseph was become, and of his company, hé sent Nicanor, Pilerinus, and Gallicanus with him to Ioseph, to will him to come forth, and hé should haue his life and not bé slaine, vpon that Ioseph debated the matter with them that were with him in the Den, requiring their aduise. For my part (saith he) and ye will follow my counsaile, I think best wée go vnto them, but vpon this condition, that they will make vs a formall assurance of our lines, effectually as wée shall require them, which done I doubt not but Vaspasian

paſſion when wée come vnto him, will extend his fauour towards vs.

When theſe men perceiued Ioſeph to be enclined to yéeld vnto the Romaines, they ſaid vnto him, Wée maruaile at thée (O Prince Ioſeph) at thée wée ſay, that was choſen out of thouſands of people, and promoted vnto the prieſthood, & kingdome, to ſanctifie and hallow the Lord God of Iſraell, waſt alſo appointed graund captain of ſo huge an hoaſt, & haſt ſéene with thine eyes, the ſhamefull reproach of thy people, with the diſpleaſures & damages of thy ſhéep, that thou haſt yet any deſire to liue in this diſhonour. What ſéeſt thou that thou wouldeſt deſire to liue for? thouldſt thou not rather deſire death thē life? Peraduenture thou perſwadeſt thy ſelfe, that they call thée to ſaue thy life, or for thy commodity: but without doubt, this were a vain perſwaſion. For they call thée for none other intent, then to take thée aliue, and to bragge how they haue taken Ioſeph, that was conſecrated and addict to the warres, and make it an argument that their power proſpereth. Now therefore (our deare brother and our Prince) conſider that this they will do: yea if they ſaue thy life. But put the caſe they put thée to death: were it not better for thée to die of thine owne ſword, then of theirs: yea if

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it were for nothing but this, it is better for thée to dye then liue: lest thou shouldst heare their reproches, their vpbrayings, and their quarrellings. And if they preserue thée alme, neuer thinke they do it for thy good, but rather for thy ignominy and shame, which is far grieuouser then death it selfe. Wherefore our deere brother and our prince, what comes in thy minde, that thou purposest to liue after that thou hast lost thy people & thy brethren? & to what purpose serueth thy life after they be gone? Marke and consider diligently what Moses (of worthy memory) our maister did, how he spake before God touching the people of Israel. O pardon their sinnes (saith hée) or els blot me quite out of thy booke which thou hast written: how hée would not liue after the destruction of his people, although the Almighty said vnto him. Let me alone, that I may wreake mine anger vpon them, and consume them. Why dost thou not call to thy remembrance Aaron his brother, that went betwixt life & death, in withstanding the angel that plagued the people, and offered himselfe to dye for his people, that the plague might cease from Israel? Where is king Saul, & his son Iehonathan that fought for the people of God, and dyed in the field: could not Saul haue saued his life and his sons

hath, if he had bin so disposed? But he when he saw Israel haue the ouerthrow in the battel, had no desire to liue any longer, but chose rather death then life, and would not be separated from his brethren neyther in life nor death, aswell be as Iehonathan his son, those dearely beloued and most amiable men (as the scripture termeth them.) Why dost thou not remember (our deare Prince) the righteousnesse of Dauid, the annointed of the Lord, who seeing a most greeuous pestilence to rage vpon the people of Israel, said. Let thy hand (O Lord) I beseech thee bee turned vppon me and my fathers house. For I am he that haue sinned, I haue transgressed: as for these thy sheepe what haue they doone? what haue they offended? Where is the holy law smothered and stifled in thy heart? Art not thou an annointed priest, that hast declared and taught vs the holy law, whereby wee might learne how to loue our Lord God with all our heart, and with all our soule and with all our strength? If it be so that the seruice of God consistes not in this, that wee should loue him whom hee loueth, and die for his couenant and sanctuary, together with his seruants that be slaine for the vnity of the name of the Lorde: wherein standeth it then? Hast not thou oft times

taught

taught and proued vnto vs, how that euery man that dyeth in the warres for the Lord, his sanctuarie, his people, and his law, hee is to be counted in the Lords lot, and made worthy to go vnto the great light, and shall not see euerlasting darkenesse? Art not thou that Ioseph the priest, that hast cryed so often in battell: I am Ioseph the priest, consecrated to battell, that haue vowed my life for the people of the Lord, his sanctuarie, and his land? But now when thou hast yelded thy selfe vnto them, and they order thee despitefully, what wilt thou say vnto them, or what amends canst thou haue at their handes? I put the case, they call in thy teeth, and say thy words bee lies: but how shalt thou auoid the reproach? Art not thou hee that saidst, men should fight for the people of God, vntill they dye in conflict, and in so doing, their death should be a ransome for their sinnes: and that they were sure to go to that great light, that is the light of life. Which if it bee true according as thou hast said, why then wilt thou shunne death, and not follow thy people that are gone before thee to that same light? Euer hitherto thou hast had the vpper hand whereſoeuer thou camst, insomuch that they that heard of thee, trembled for feare: & now wilt thou yeld thy life into captiuity to

the Romaines as a vile slaue? shall not this thy dishonor redound also vnto the people of God? Thou art a prince, a king and a priest, wilt thou be bound in chaines? Euery man shall say. This is he that hath giuen his souldiers, & the rest of his people to dye, but hath saued himselfe, & his own life. So when they had made an end of talke, each man drew out his sword, & came to him in the midst of the caue, saying, Hearest thou, thou Ioseph our prince, if thou wilt be ruled by vs: first wé shal slay thée as a Lord and a great prince, & thou shalt chuse what death thou wilt die on, that thou mayest die honorably. But if thou refuse to die honestly, assure thy selfe of this, that we will euery man set vpon thée and slay thée. Ioseph answered, Indéede I know my brethren, that your words are iust and true, For who is so madde to desire to liue in this hurly burly? and would God that he would call my soule vnto him, and receiue it vnto him also. For I am not ignorant that it were more expedient for mée to die than to liue, for the great troubles that haue passed through my braines. But he knoweth the secrets of mens harts, and is he that giueth life vnto men. It is God that closeth soules within the bodies, and setteth them out againe, because hée is the liuing God,

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in whose handes remaine the soules and spirites of all liuing creatures. Hée hath left with vs the spirite of life, and closed it vp within our bodies: What is hée that will open that he hath shut? How shall we lose that he would haue bound and knit fast within vs? Doe yée not al know, how the life is a thing that he hath left vs to keepe, and that we are his seruants? If then we cast away life before that God take it, shal he not worthily be displeased with vs, so that wée shall not finde life in the place of the liuing with Abraham our father, of famous memory, and with those iust and godly men our forefathers? Do you not know, that they went not vnto God before they were called, and when they were called, they came: so dealt God with all the holy and godly men. To Moses our maister, of worthy memory, the elect of God, yée know that the Lord God of Israel said, get thee vppon this mountaine Abiram: and so he did. But hée would not haue done it of himselfe, had not God called him. Whereby yée may see, it is not lawfull for a man to surrender his life vnto God, except hée require it againe. Take example (I pray you) of Iob, what time hée curst the day that hée was borne in. Might hée not either haue hanged him-

selfe, or haue runne vppon a knife, or at the least haue followed his wiues counsaile to curse God and dye? Notwithstanding hee abode patiently in most extreame paine, wayting til God demaunded againe his life, and then restore it vnto his Lord God, and would not restore it vndemaunded, but tarried till his appointed end came. King Dauid also of famous memory said, Leade thou my life out of this pinfold and prison. For hee knew that the life was inclosed in the body, & that none might let it forth but God. I wot wel that death is a great commodity, so that the soule may returne in his due time, vnto God that gaue it vs. I know it also, that hee that dyeth in the warres of the Lord, he shal come to the great light. But I know not what can appease Gods wrath, toward the soule of that man that killeth himselfe, and maketh hast to restore his soule before his time, and without the Lords calling. Wherfore my frendes and my brethren, I would yée should know it, I am no more coward then you, and I doe not disagrée with you, because I am of a faint heart for feare of these present calamities: but that I know I shoulde commit a heinous offence against the Lord, if I should kil my selfe. And how say yée (you Princes) that sticke vnto your God,

God, to you I speake, tell mée who shall make intercession vnto God for vs, if wée should commit this sin, and each kill other: Would ye not a man iudge him a slaue, a foole, a frowarde person, a rebell, and a desperate man, that should be forced with any misery, to be so mad that because all things fall not out as he would wish, would therefore hang or desperately murder himselfe, with his owne hands? Such yée know the law thus punisheth. Their right hand is cut off, wherewith they forced themselues to die, then they are left vnburied, as men that haue destroyed their owne soules: by what reason then shal wé kil our selues? I would wish that we might be slaine of our enimies, rather then we should so shamefully murder our selues, whereby euer after wée should be taken for man slayers.

If any man slay himself, as did Saul whom ye commended, without doubt he committeth a heynous crime, and such a one as no satisfaction can be made for. Besides that, he shall be reckoned faint hearted, and as one that despaireth of his recouery. Wherefore our forefathers haue taught vs: A man ought not to despaire of his safegard and deliuerance, which cómeth of God, no not when the knife is put to his throate to cut it. For K. Hezekia

of famous memorie, when hée heard these words of Esaias, that worthy Prophet: Make thy will, and set thy things in staye, for thou shalt die, and not escape: Neuertheleſſe hée fainted not, nor ceased to pray vnto God: For the prolonging of his life in this world, that hée might amend his life, and send a better soule vnto God. Then the Lord God of Israel, seeing his vnwearied and strong hope, with his repentance, suffered him to liue fiftene yeares yet longer. But as for Saul, he was not appointed king ouer Israel after the Lords mind, but alonely by the peoples, that craued vpon Samuel: Giue vs a King to raigne ouer vs. Wherevpon afterward God departed from Saul, for he was not obedient to Gods will, but went about by force to establish his kingdome. The Lord then seeing the wickednesse of his heart, gaue him ouer, and chose him another to be king ouer his people, annointing Dauid his seruant, whiles Saul was yet liuing. Which Saul perceiuing, persecuted Dauid, and laboured with all his endeuour to destroy him, because he knew God was with him, and prospered all that he did: whereas contrary, all went backward with him. For these causes, I say, he chose rather to dye then liue, also would not liue after the people of Israel were ouer-

throwne

throwne in the mountaines of Gilboa. And in mine opinion, he slue himselfe for nothing, but that he was a faint hearted coward, and vtterly dispayred of his safegard. For although he sayd, Least these vncircumcised come and run me through: Yet if he had bin of a valiant courage, he would haue standed to his defence vnto the death: peradventure God would haue deliuered him. But he contrary, all in despaire procured himselfe and his sonne a shamefull death.

But yée shall consider this, he was an vnmercifull King, and therefore did God ridde him out of the world. For as he did not spare his owne life nor his sons: so did he not spare others. And whereas yée alledge Aaron vnto me, I would know of you, why he did put himselfe betweene the liuing and the dead. Was it not because he would turne away the plague from Israel? If he had knowne that he himselfe should haue béene striken therewith, doubtlesse hée would not haue striuen against the striker. But trusting in the holinesse of his righteousnesse, he stood before the Angell to deliuer Israel from that miserie. I am not to be compared with Aaron, albeit I am one of his children, and neuer yet in all my life did I shrinke to venture my life in the warre of the

Lord

Lord. And now I am determined to kill my selfe, least I should sinne against God, and spoile my soule of hope of saluation. I know it well, e it were more expedient for me to bée slaine of mine enemies, then that I should slay my selfe. And if yée say the worde, let vs go forth and sodainely set vppon our enemies, to kill, or be killed in the battaile of the Lord, and so shall we do well: peraduenture God will giue them into our hands. For God is able to saue as well by a small armie, as by a great. Then if you sée me to bée afraide of mine enemies sword, yée shall thereby know mée to be a dastard, and one that faineth vppon his enemies, and hunteth for their fauour. But yée shall sée me go afore you as a valiant man should, nor once turne my face from death. What did yée euer sée in me, that yée should iudge me fearefull? Did yée euer know me to refuse a fight? In the towne of Iorpata I haue euer kept my quarter and warde, and euery day haue I fought with mine enemies, whom I haue not spared, but impaired, and that not a little, whiles I defended that little citie 48. dayes against them. For I thought with my selfe, peraduenture I may driue away the enemies of the Lord out of our land, and put them by Ierusalem, that they go not thither.

And

And so haue I foughten with them, till all my valiantest souldiers be spent, and none left but you: I could no longer withstand their force, yet I would not yéeld my selfe as a prisoner vnto them, therefore I fled hither with you into this caue. Now therefore brethren, yée shall vnderstand, that death is commodious and good indéed, which commeth in his time: But it is neither good nor godly, for a man to kill himselfe and his brother, to go afterward for that déede into hell and perdition. And what other thing can more cléerely set forth a mans man-hood and hautie mind, with his hope in God, then for a man to suffer patience, whatsoeuer chanceth vnto him, vntill his end come? Behold the lions and other beasts, how they are wont to withstand their aduersaries that lye in waite for them, to the intent they may saue their liues: whose armour is their téeth and clawes, wherewith neuertheless they hurt not themselues, but vse them against other that assault them, till they either ouercome, or be ouercome. We, although wée haue no war-like weapons, yet hath nature armed vs as wel as them: for albeit we be not of such strength as they, yet haue we such armour, that wée may defend our selues therwith, both from man & beast. But

how

how can we breake the band of loue one to another that proceedeth from God, which hath chosen vs to his people & inheritance, to sanctifie him? How then may we be enemies together, & one kill another? If that be true, as we cannot denie it, that although we be many thousands, yet wee are counted as one soule, and members of one body: then how can any man euer find in his heart to strike his owne eyes or feete, or any other of his members to destroy it, except he be mad, and beside himselfe? Moreouer deare brethren and friends, consider to what end the maister of a ship doth abide the tempest of the seas, and striueth day and night with the clouds thereof? Doth he it not to saue the ship, and his life from death? If so it be, he would willingly for the nonce put himselfe in ieopardy of tempest, or run vpon rocks, would not the merchant men say. See ponder desperate fellows that destroyeth himselfe, his ship, with the Merchants, and their riches? Suppose an earthly king should giue his officers to keepe certaine precious Iewels: were it not conuenient that they should keepe them till such time as he should call for them againe? If they should at their pleasure cast them away before the King call for them, shall they not moue him to anger? And if a man come in-

to

to the presence of the king vncalled, will not the king check him, and say vnto him, What dost thou here before I call thee? So now, all the soules of Israell are the Lords, who hath bestowed them vnto men according to his mercy and good pleasure, who also will receiue them vnto him, again when it pleaseth him: and when his time is come, euery soule shall depart vnto his place of rest. There if a man will with his owne hands, let forth his soule out of his closure before his time, God will not receiue it, neither shall it finde any rest, but be destroyed. And why? Because it is expulsed, & thrust out of his place before his time, and before God doe call it: wherefore it shall wander inconstantly for euer. Why then (my deere brethren and friends) doe you aduise vs to kill one another, and to expell and banish our soules from vs, they not called for? How can we put away this opprobrie. How can we make amends for this sin? Who shall pray and make intercession for vs? And with this Ioseph burst out on weeping aboundantly, that they sang by him to scorne.

Then Ioseph held vp his hands to heauen, saying: Thou Lord Almightie art our father, thou hast shapened vs, and by thy great mercie taken vs out of the clay: thou art be

that

that leadest vs in thy faith, and the multitude of thy mercies and benignitie towards vs hath not ceased. And although our sinnes haue seperated vs from thée, yet neuertheles, we are thy handy-worke euery one of vs, and of long haue we béene called thy people. Thou art Lord ouer all creatures and soules. Thou dost what thou wilt, and none dare say to thée, why dost thou so? Thou art our Father, we are clay, thou hast giuen vs our shape and fashion. Therefore if it please thée to take our soules, take them by the hands of thine angels, that we commit none euill against them. And if these my fellowes that be present with me will not be partakers of my prayer: beholde my life alone, for the which I beseech thy benigne clemencie, if it please thée to take it, for thou ganest it me, therefore doe with it whatsoeuer shall seeme good vnto thée, it is in thine hands, thou lendest it me, and hast preserued it within me. I will not destroy it my selfe, or let it out of prison, before thou demaund it. For thou knowest, that As man cannot liue without thy decree and appointment, so likewise hee cannot dye without the same. Vnto thée therefore do I lift mine eyes, thou that dwellest in heauen, to deale mercifully with thy seruants, & with me, to turne our hearts

that

that we consent not vnto this, to murther our selues: if thou know any amongst them, that intend so wicked an acte, I beseech thée, O Lord my God, let me finde favour in thine eyes, giue them an hart to heare wholesome counsaile, that I may deliuer my selfe and mine owne life, which I commend into thine hands, that thou wouldst receiue it vnto thée, for in thy hand is the life of euery liuing creature.

Thus when Ioseph had finished his praier, he turned him vnto his fellowes, and saluted them. Then sayd they: Thinkest thou therefore to moue our mindes, because thou hast prayed vnto God for thy selfe and for vs? Did not we tell thée erewhile, like as we tell thée now, that we are determined to dye by one meanes or other? wherefore say thy mind, & tel vs what kind of death thou wilt end thy life, for wée haue euer knowne thée a iust man and a worthy Prince, therefore art thou worthy to die first. Ioseph perceiuing that his fellowes were vtterly determined to dye, and would giue no eare to his perswasions, for he could by no reasons draw them to his opinion, he went subtilly to worke with them, on this wise: Séeing it will be none otherwise brethren (quoth he) I will shewe you my deuice. Ye are determined to dye (yée say,

and

and that vpon your owne swords, therefore there is no better way, then to doe it by lot, in this wise. Let vs cast lots amongst our selues, that wee may be ioyned together by couples, then will we cast lots which couple shall die first. After, they two shall cast lots betweene them, whether shal kil his fellow, he that remaineth, shal chose him one of the second couple to kil him. Likewise the second couple shall cast lots betweene themselues, who shal die first, & he that is left, shall chose him one of the third couple, whome he hath a fancy to be killed of. Then they shall try by lot who shal die first, who being slaine, the other may chose himself one of the fourth couple to kil him: and so euen till all be slaine, that wee see not the captiuity of our people. The last couple that remaine, shall doe thus: run one vpon the others sword, or else let them cast lots betweene themselues, and vpon whom it falleth, let him die first. But forasmuch as we are forty and one, so that wee cannot bee iustly ioyned in couples: let vs cast lots first of all, and see which of vs shall first be slain, and when he is once out of the way, then let vs deuide the couples. He that is to be slain first, let him chose out one of the first couple shall cast lots, and doe as I haue deuised. Then euery man liked his deuise

rise (which was Gods doing, who heard Ioseph prayer) & said all with one mouth. We will doe as thou hast deuised, and to thee it appertaineth to diuide the men, & cast the lots. Ioseph answered. But let vs sweare by the name of the Lord, that this deuise shal stand, be ratified and performed. Whereunto they agreed, and sware all by the name of the Lord, that they would haue that deuise to be ratified and kept, which Ioseph had inuented by casting of lots. Then Ioseph began to make lots, who should be the odde man, and it lighted vpon Iehoiada, the sonne of Eliakim a Galilean, which was a valiant man, and this fell in euery counsell next to Ioseph, and the principall perswader of this wicked fact to kill themselues. After that, did hee craftily diuide them into couples, so that the lot of his owne couple came forth last of all, who looked to be saued, and trusted in God, beleeuing that he would deliuer him from this abhominable deede.

Then Iehoiada chose him one of the first couple, who slew him. That done, the first couple cast lots betweene them, so the one killed his fellowe: chose him one of the second couple to kill him. Then they of the second couple, cast lots betweene themselues in the presence of Ioseph, and the one killed the o-

ther, then he that remained, chose him one of the third couple to slay him. And in this maner did they al, til they were all slaine, & none left aliue but Ioseph and his fellow, who said vnto Ioseph, go to, let vs cast lottes that we may go to our brethren.

Ioseph answered. We wil do so, if thou be so disposed: but first heare mée I pray thée speake a few things in thine eares. Tell me haue not these sinners rebelled against God, in this murthering of themselues so shamefully? neither could I by any meanes disswade them, nor hale them from this opinion. Wherefore should we two sinne against God so grieuously, and against our owne soules? if the lot should so fall that I should kil thée, I should be counted a manslayer, and that worthily: and it may so chaunce I shall escape after thée, & saue my life: but if the lot should so fal, that thou shouldst slay me, thou shouldst be taken also for a murderer, & peraduenture thou shouldst not escape after me, yea, although thou thinkest yes. But assure thy selfe of this, we lose our hope in God, in asmuch as we sin against our soules. For all these men that thou best here dead, lo they haue sinned against their owne soules, dying without discipline and al good order. If thou wilt say, how shall we doe for our oath that

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we haue sworne? Wott thou not know, that he that breaketh a wicked oath, dooth nothing wickedly himselfe? For a man is not constrained to performe an oath vnto God, but to the keeping of his lawes: and hereupon it is that David saith, I haue sworne and will performe. For neither doth not oath that is made against the commandements of God, can be ratified before God. And that more is, before we sweare, our fathers sware vnto a great while agoe at the mount of Sinai, that they and their children should keepe the law of the Lord. Moses also made a couenant with them vpon the same, and not only with them that then were here, but also with vs. How then dare we be so bold to sweare, to breake the law of God, and become mankillers? seeing it is one of the tenne commandements expressly. Thou shalt not kill. Wherefore, my brother, thou shalt vnderstand, that we ought not be solicitous nor carefull for the oath that we haue made, but rather to breake it, for God will neuer be displeased with vs for that. For I being afraid of these wicked persons, that lie now here dead, inuented this subtil meanes and way to sweare, that I might saue my life. Thou therefore my brother, if thou wilt be ruled by mine aduise, thou shalt saue thy life & mine,

and I wil cast no lots, nor performe the oath, that we made: Which is not good in the law. If thou wilt not, I will withstand thée, and fight with thée, to kill thée and scape my selfe. And with this Ioseph leapt backe, and drew out his sword, standing ouer-against him at his defence, to sée what his fellow would answer. His companion hearing this, stirred neither hand nor foote against him, but said, Loe, I am content, doe what thou thinkest good, because thou art a man of God. And blessed be the Lord God of Israel, that hath not withdrawne his mercy frō me, but made me to be in thy lot, whereby my soule is saued from going to hell: thy lot is a iust lot: For the Lorde will not leaue the scourge of sinners, vppon the lot of the iust. Much els besides this spake Iosephs companion vnto him, for he was sore affraid of him, least he should haue killed him, If they had encountred together: for Ioseph was the better man of his handes, and therefore Ioseph chose him into his lot, that hée might be able to make his party good with him. In this point Ioseph played the wise mans part, for hée escaped by this meanes, both from the hands of those wicked fooles, and also from his fellow. Therefore Ioseph called out of the Caue to captaine Nicanor, and said to him in

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this wise: Wilt thou promise me, that neyther thou, nor any of thy men that be here with thee, or in the Romains camp, shall kill vs, before thou hast brought vs vnto Vaspasian: and let him do with vs as he thinketh good. Nicanor answered: So: so be he God with me, if I fulfill not thy request, if so be it thou wilt come forth vnto me together with the men that thou hast with thee. Ioseph answered him, I will come forth to thee, and so many of vs as be alive: for so is it come to passe, that some of vs be dead here in the caue, wherfore how can they come forth? Then said Nicanor, neuer thinke (friend Ioseph) that I am come to deceiue thee, come forth and trust in thy Lord God, for thou needest not to feare. Ioseph said. Sweare vnto me this, by the God of Israel, although he be vnknowne vnto thee. Nicanor answered, I sweare vnto thee by that God that made the world by his wisedome, that thou needest not to feare me, but boldly maist come forth vnto me. So Nicanor made a conenant with Ioseph & his fellow, confirming and ratifying it in writing, after the maner of the Romains, and reaching it into the caue vppon a speare, holding the point of the speare in his own hand, Ioseph toke the writing, read it, and beleeued Nicanor: then came he forth to Nicanor,

and I will cast no lots, nor performe the oath, that we made: Which is not good in the law. If thou wilt not, I will withstand thee, and fight with thee, to kill thee and saue my selfe. And with this Ioseph leapt backe, and drew out his sword, standing ouer against him at his defence, to see what his fellow would answer. His companion hearing this, stirred neither hand nor foote against him, but said, Loe, I am content, doe what thou thinkest good, because thou art a man of God. And blessed be the Lord God of Israel, that hath not withdrawne his mercy frõ me, but made me to be in thy lot, whereby my soule is saued from going to hell: thy lot is a fult lot: For the Lorde will not leaue the scourge of sinners, vppon the lot of the iust. Much els besides this spake Iosephs companion vnto him, for he was sore affraid of him, least he should haue killed him. If they had encountred together: for Ioseph was the better man of his handes, and therefore Ioseph chose him into his lot, that hee might be able to make his party good with him. In this point Ioseph played the wise mans part, for hee escaped by this meanes, both from the hands of those wicked soules, and also from his fellow. Therefore Ioseph called out of the Caue to captaine Nicanor, and said to him in

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and his fellowe with him. When Nicanor sitting vpon his seate of estate that was made him there in the wood nigh to the cave, saw Ioseph come towards him, he rose vp, & embracing him, kissed him, set him on his right hand, and wept with him aboundantly, he honoured his fellow also, placing him betwéene Pollirinus and Gallicanus, whome he had that present with him. Then Nicanor asked him for the rest of the men that were with him, willing that they should come forth and he would honour them also, and do them no harme. Ioseph declared the whole matter vnto him, what was become of them. Nicanor hearing of the pertinatious stubbernesse of the Iewes hearts, and their wicked intents, was wonderfully mooued. So then he rose and went from thence, with Ioseph and his companion vnto Vaspasian. When the Romaine armie saw Ioseph, they were greatly astonied, and gave a mightie shout. Some reioyced that Ioseph was taken, saying, This is good luck, that our eyes shall see our long expected desire. Other lamented and let teares fall from their eyes with pensive hearts, saying, Is not this that worthy man who made all the Romaines hoast to quake for feare, and whose fame and renown was knowne throughout all lands? How

is it come to passe that so mightie a man is taken in his owne country, and amongst his owne people? If this chanceth vnto such a man, to bee taken in his owne land in the midst of his families and friends: howe shall we escape in a strange land? Certaine stiffe disposed persons of the Romane souldiours, went to Vaspasian, and said, Sir, you shall doe well to commaund this man to be slaine without mercy, that hath bin the destruction of so many of the people of the Romanes. This is the selfe same that shot the arrowe, and strooke you in the legge, put him to death, and then shall ye be sure he shall neuer more war amongst you. If yée do not, yée shall sée him one day againe raise an armie against vs, and destroy vs. But Ioseph found friendship at Titus Vaspasianus sonnes hands, which came of the Lord.

Therefore when he heard those wicked mens words, that desired Vaspasian to put Ioseph to death, he improued their aduice, and partly in mockage bee taunted them, saying, Will you tell my father what hee hath to doe? will you giue him so wicked counsell to slay that man that yéeldeth himselfe to vs, vpon the truft of our league and band of friendship, which you now go about to breake and frustrate? Did not captaine

Nicanor in my fathers name and Cesars, with all the Romaines hoast, make a couenant with him? Take héede what you say? Is it not treason that you go about to breake the Cesareall fidelitie? Moreouer, who can tell whether it may so happen, that some of vs be taken by the Iewes, like as Ioseph is prisoner at this present with vs? When Vaspasian heard his sonnes wordes, it pleased him, and he spared Ioseph, not suffering him to be slaine: but committed him to a certaine captaine of his, and carried him about with him through the citties, togither with king Agrippa. After this, Vaspasian remoued his campe to Thalmida, which also is called Acho, and from thence he went to Cesarea, a great citie.

When they of the citie sawe Ioseph, they cried vnto Vaspasian, kill him, kill him, or els he will one day be an occasion to stirre great warres against thée. But Vaspasian gaue no eare to them. Whiles he was at Cesarea, tidings came to him, that the Cittizens of Papho inuaded and spoiled the Isles that were subiect vnder his dominions with a Nauie. Vaspasian hearing thereof, commanded to lay waite for them, that they might be met withall. So there was an ambushe laid wi thout the towne, and it came to passe,

that

that when the Pyrates were gone out a rouing, Vaſpaſian entred the towne, and tooke it without great reſiſtance, becauſe they? ſouldiours were abſent. When the Rouers therefore returned with their nauie, and ſaw the Romanes in the Cittie, they laboured to arriue and ſet a land: but ſodainly a huge tempeſt and a mighty ſtorme, droue all their ſhips againſt the rocks that were in the Sea ſhore, (for there was no hauen for ſhippes) and there they were loſt many of them: and ſuch as ſwam to land, the Romaines ſlew. They that were drowned in the Sea, & ſlaine by the Romaines, were in number 4. thouſand, and men of warre: beſides them, were ſlaine in the towne 40000. all Iewes.

This done, Vaſpaſian ſet forth Valericus and Traibus, two Romaine captaines, with his ſonne Titus, who went, beſieged, and wan the townes of reſore that were in Galilée. And thus did Titus vſe them. They that yelded vnto him, he ſaued their liues: and whoſoeuer withſtood him, he ſlew. Moreouer, all the cities that belonged to Agrippa in Galilée, he reſtored them vnto him againe, only Tiaria except, which he vtterly [illegible] and ſlew all the menkinde, eſpecially ſuch as were apt to the warres, ſold alſo their wiues and children. And this was the only citie in

all

all Galilie, that Titus shewed such a rigour and extremitie vnto.

Vaspasian departing thence, tooke his iourney to Gamala, which is a citie vpon the top of a mountaine. The name thereof is called Gamala, of an Hebrew word *Gamal*, that signifieth to quite or to doe a good turne, because it is the best citie that belongeth to Agrippas, and the inhabitants thereof were all very riche. The citie also called Selencia was not farre distant from it, a countrey replenished with good townes, gardens, brakes, and all kinde of fruitfull trees. Agrippas besought Vaspasian that he would not destroy this citie, let me go first (saith he,) and offer them peace, peraduenture they will take it, that they may saue their liues from destruction. Vaspasian was entreated, saying vnto him, Go and do as thou wilt, for thine honors sake I will doe so much for thée. So Agrippas went to them, and spake friendly and peaceably vnto them, and they receiued him in like maner, but they meant deceit, saying: Thou art our Lord and King: to whome therefore doth all that is of any price, or to be desired in all Israell belong but vnto thée: therefore come neere vnto vs, and debate the matter with thy seruants. Agrippas crediting their words, came hard to the citie,

and as he listened to them that talked with him, one cast a great stone from the wall, which lighted iust betweene his shoulders, with such a violence, that it stroke him prostrate to the ground, and brake his backe, with one of his armes also. But his seruants stept to him, toke him vp, and carryed him to Vaſpaſian, who seeing him so sore hurt, sware he would neuer go from thence, till he had taken the citie, and ordered them in like maner as he did Tiarua, to leaue neuer a man therein. The Romaine Philitians did bestowe such diligence about Agrippas, that they cured him. Vaſpaſian in his rage against the Helencians, because they had wounded their king, besieged and assaulted them. The Iewes within the towne encouraged one another, saying, Let vs sticke to it now, and play the men, for we haue none other hope to saue our liues, seeing we haue thus ordered the king. Certaine stout men of them therefore issued, and encountring with the Romanes, made a great slaughter amongst them. After that, the Romaines addressed their Engins, planted their iron rams that they brought with them against the walles, and by that time night came, battered a great part thereof downe to the earth, that Vaſpaſian and much people

with him might enter at their pleasure. But Vaspasian gaue commaundement to his armie, that they should not enter that night into the Towne, but stand and compasse the walls vntill the morrow, that they might be hable to win it. Notwithstanding, they would not be ruled by him, but entred. Then the Iewes came vpon them, drew the stretes with chaines, & closed the wayes of the city, intrapping them in such sort, that they could go neither one way nor other. After that, fell vpon them, and beat them downe euen there, so that they were all slaine, saue ten men that fled with Vaspasian, and a captaine named Butius, one of the best men of warre in all the Romaine armie, him the Iewes pursued and slew. But Vaspasian and his fled to the mountaines, that he might be there in safegard: and from thence he sent to Titus his sonne that was in Syria, for the Romaine armie that he had sent with him into Persia, which Titus led into Iewry.

Shortly after, Vaspasian gathered souldiers, & repaired his army, ioyned with Agrippas company, and returned to Seleucia, wan it, and slue euery man, leauing none aliue: and afterward went to the cities of Galile, and tooke them, seruing them in like sort. After that, he came to the citie called Gaba,

la, which was a walled towne, and of all the townes of defence throughout all Galilee, none left but it. This he besieged; because thither resorted many cut-throates and wicked persons without the feare of God, such as were robbers and rouers of the land of Judea. Amongst whom was a certaine man named Iochanan, learned, wise, and prudent, especially to do mischiefe, a witty counsellour, and of such eloquence, that he could perswade cunningly, and dissuade men from that they had purposed. Besides this, hee was a murtherer, ready to shed blood, and to do any mischiefe, a great robber, and one that euer gaped for other mens goods, by which meanes he was become very rich. Wherefore there resorted vnto him all haine persons, man-slayers, rebels, and ruffians, like himself, giuing him large rewards, that they might be of his fraternitie, his brethren, and adherents, and he to be their head. Titus Iuius sent to this citie by his Father, to offer them conditions of peace. Whither when he was come, he sent his Embassadours to the citizens to entreate the peace with them. Whervnto the citizens accorded, and were ready to enter in league with Titus. When as this wicked Iehochanam perceiued the auncient men of the Towne and the heads would re-

ceiue

ceiue peace, he commanded his companions to keepe the walles, to let them from speaking with the Romaines, & that they would giue the Romans their answere. So therfore seditious Iehochanan made answere to the embassadours of Titus, saying, To morrow haue we a solemne feast to the Lord God, tell thy master Titus therefore, that hee grant vs truce for two daies, and the third day we will giue him answere. Wherewith Titus was content, and deferred the assault for two daies. These things were done vppon Whitsun-euen, which was called ẏ feast of weeks and harueſt. The night afore the third day appointed was come, Iehochanan and his complices, gate out of the Towne, and fled toward Ierusalem, ere Titus knew thereof. On the morrow he sent his Embassadours to demaund their answere, what they would do. They answered, we desire to enter in a league with you, for wee are yours, to doe what pleasure your heart desireth, vpon the condition, that none of the Romanes hurt eyther our bodies or goodes. Titus vppon this, made peace with them, confirming it by writing sealed, for the better assurance thereof. So they opened the gates, and Titus came into the Towne with his whole armie, and the Iewes receiued him

with

with great ioy, honouring him very much. Then Titus enquired for Iochanan and his confederates. The Citizens declared vnto him, how he fled by night with all his towards Ierusalem. Titus hearing that, sent after to pursue him; yet they could not, he had made such speede. Notwithstanding, many of the people that went out of the Towne with him, that they might escape the danger, both men, women, and children, olde and impotent persons, they ouertooke, slew them euery one, & returned with a great spoyle. After this, Titus wan all the cities in Galilee, and set rulers in them. Then Vespasian dislodged from thence, and came to the mount Tabor, which hath knots vpon it continually, the height thereof is thirty furlongs, and vpon the top is a plaine twenty three furlongs long. Thither sent Vespasian one of his captaines called Pilgens; which tooke the mountaine and the Towne that stood thereon. But here I will leaue off the history of the other battailes that were fought in other places in the land of Israel and Galilee, and speake no more of them in this booke, for they be almost innumerable, and we haue made mention of them, in the history of the Romaines.

The

The Historie of the siege of Hierusalem.

NOw will wee describe the battels of Ierusalem, and how the citty was besieged by the Romans, wherein we will declare all things truly as our manner is, and faithfully according to the verity of that was done. It came to passe therefore as Iehochanan the Galilean was fled to Ierusalem, he found there men meete for his purpose, iniurious persons, wicked men, murderers, deceiuers, blood-suppers, an infinite number. For out of all countries within the land of Iuda, there repaired thither all men of warre, to defend the sanctuary of our God, and Anan the high priest receiued all that came. Whose seeing Iehochanan and his valiantnesse, reuolted from Anan the high priest, and claue vnto him, ioyning with him of all their affaires. So he conspired with these cut-throates to lay hands vpon the rich men of the City, and to spoile them of their goodes: and this was their manner. When they slayed any notable rich man of the City, they would after

after this sort quarrell with them: Art not thou hee that hast sent letters to the Romaines, and to Vaspasian, to betray the citty vnto them? Thus would they examine him before the people: and when hee would answere, God forbid I should do so, then would they bring in goodlie persons, kinsmen of the diuell, of their owne companie, to beare false witnesse against him, that hee might bee condemned to death by the law for a rebel. Thus dealt they with Antipas and Lohia both noblemen, and of the chiefe of the Citty: and their goods with all their Iewels, the seditious seazed for themselues, they picht quarrels also to the high priests, thrust them from their seates, that they could not execute their seruice. Moreouer, they cast lots who should haue the priests office, and who should be no priest. For they held the priesthode and seruice of God, for toyes, gaudes, and trifles. So the lot fell vppon one that was called Pani the sonne of Peniel, a rusticke husbandman, ignorant what belongeth to the priests office, so that hee was vtterly vnworthy of the priesthoode: yet they made him high priest for all that, so light a matter made they of the priesthoode. The good and the godly men of Ierusalem seeing the power of these ruffians, and wicked persons beare

such skirmidge, they stack together and determined to withstand them by force. The people therefore earnestly moued with anger, set vpon them, and incountred with them in such sort, that the fight was great on both sides: in the streetes, in the market place, in the Temple, and in the entrance of the Temple, till all the citty was filled full of dead bodies and slaine men. For there was not so much as one streete, but there was some skirmishes in it. The people at length got the vpper hand of the ruffians, for they were eagerly set, and earnestly bent against them. The seditions therefore seeing themselues not able to make their partie good with the people, fled euery man into the Temple of the Lord, shut it after them, and there remained. But Anani the high Priest, seeing the wicked to bee fled to the Temple, willed the people to cease their fighting with them in ỹ holy temple of the Lord, least they should pollute it with the blood and dead carkases of those wicked persons. The people therefore left off the fight. Then Anani beset the temple round about, with 6000. of the best picked out men of the people, well armed all of them with iackes and iallets, and as well weaponed with euery man a sword, a target, and a speare or pike, to keepe the temple, that

they

they should not come forth. Moreouer, Anani cast in his minde, that besides the inuading them in the temple, which were in no wise seemely, it should also bee as great a domage, if the people of the Lord should one riue & stick another in the very temple. For these causes hee sent Embassadors to Iehochanan the Galilean, chiefe captaine of the seditious and theenes, offering him peace, but Iehochanan refused it. For the seditious had sent for the Edomites to come & aid them. The Edomits had been euer from their first beginning very valiant men, and warlike, yet were they subiect to the Iewes. For Hircanus II. of Iuda, had conquered them & caused them to bee circumcised, binding such of them as were the best warriers to this seruice, to stand in arms, and keepe watch and ward vpon the wals of Ierusalem day & night, and the rest of them to pay tribute to the Iewes.

Vpon a certaine night came two & twenty thousand of these Edomites, all good men of warre, against Ierusalem. When Anani the Priest, and the people that were with him, heard the noise of the Edomites army, hee went vpon the walles, and demanded of them what they were, from whence they came, and whither they would? They aunswered, Wee are Edomites, and came out of

Edomea, to visite the Lord God and his temple, and to see in what case his people standeth: for thus we come according to our accustomed manner as euer heretofore. Anani answered, You are dissemblers, and not as your wordes doe shew, neyther come yée to seeke God and his sanctuary, nor yet to aide his people, but rather to the supporting of Iehochanan graund captaine of theeues. Were it not better for you to assist the sanctuary of God, then these sinfull seditious persons: that couet nothing els then to lay waste the house of God, and to destroy his people? They in the most holy citty of God, do shed the bloud of iust, godly, and innocent men: through whose wickednesse the Romaines haue the vpper hand vpon vs, because we haue ciuill warres at home with the seditious, and externall with the Romaines. Yea, the wickednesse of the seditious is growne so farre, that the most part of vs had rather be slaine of the Romains, then of our brethren the Iewes. If so bée it yée bée come to maintain them, ye shal vnderstand ye offend our Lord God grieuously, to helpe sinners and murderers, that tread the people of God vnder their feete, like as men treade grapes in a wine-presse, and make the temple of the Lord a dwelling place of man-killers

lers, and wicked persons. We say we come to seeke the Lord: how is it then that we are thus in armes, after the maner of warre? We shal understand, we shut not the gates of the towne because of you, least ye should come in, after your accustomed manner: but because of your armour and weapons that you have with you, which are instruments of destruction, a very unmeete fashion to come and visite the Lord with. You shall rather have come with offerings, sacrifices, confession and praise. Notwithstanding, if ye will enter into the towne for deuotion sake, ye are welcome: but ye must lay away your weapons, and so enter in peaceably.

The Edomites answered, We marvaile not a little at thee which art the high Priest, our Lord and mediatour, and at the rest of the priests of the Lord, with the Elders and Iudges of the people that be present with thee, and your words seeme strange in our eares. For wee understand you take us for your enemies, and therupon you stop us of our entrance into the citty, to visit the Lord God after our accustomed manner. In that wee be armed as ye obiect unto us: do ye not know that Vaspasian draweth nigh to come to this holy citty? This wee hearing of, was the cause that wee take our weapons

with vs, to come to ayde you, and keepe the Towne, as wee haue biene wont these many yeares. But how should yee gather this, that wee come to support the wicked and seditious that bee with you: when as from the first day that euer wee and our fathers were circumcised, wee neuer swarued from the law and commaundements of the Lord. Tell vs if there bee any commandement in the law, that biddeth a man to strengthen and maintaine the power of the wicked, to the which wee are bound to hearken, and to aide these? God forbid wee should do this: for wee all both that bee here, and the other Edomites also, bee seruaunts of the Lord and his people, to maintaine and defend the law, the people and the house of the Lord. Whiles they were thus talking together, there arose vp a great cloud, and lightnings were seene with fire, and darknesse with mighty thunderclaps, and shewers of haile, that all that saw it were wounderfully afraid. Wherefore the people fled wholy, left not onely the walles, but Anani also: for they could not abide to tarry any longer. But Anani tooke hart vnto him, and abid it, to marke those horrible signes of heauen which did appeare, that hee might iudge what they betokened. And hee gaue his iudgement indeede

(but

(but not according to the truth) that the thunder and haile with darkenes, ſignified Gods helpe, by the hope whereof they ſhould defend the ſanctuary of the Lord. So likewiſe iudged all the Elders that were with him, without perceiuing that all theſe ſignes betokened the euils that ſhould come vpon Ieruſalem and all Iſraell. When they that were ſhut in the temple, perceiued that they that kept the watch before the gates of the Temple, were fled alſo for feare of the tempeſt, they went and opened the doores of the temple, and in that darkneſs, which although it was ſo great, that one could not ſee another for the thickneſſe thereof, neither durſt any of the towne once looke out of his doores, they were ſo afraid of thoſe terrible ſignes of the Element, yet came thoſe deſperate fellowes, the ſeditious out of the Temple, drew toward the walles without all feare, with ſawes and other inſtruments, to cut aſunder the barres of the gates. And when the crashing of the thunder and haile was greateſt, then laboured they hardeſt, in wreſting aſunder the lockes and boltes of the gates, leaſt they ſhould be perceiued. And euer when the thunder clap was paſt, then ſtaied they, leſt off till it came againe. Thus played they till they had broken and opened the gates,

and let the Edomites into the Citty: who being once come in, wandred here and there for that night, deuising how they might set vpon the Cittizens of the towne, and vtterly destroy them. They called out first their confederates, that remained in the Temple, wrought them thence, and ioyned together with the Edomites, swearing one to another, and that they should be one people and one army. And forthwith, being so confederate together, they slew the same night, 8500. of the people of God, all good men of God, all good men of warre, besides innumerable other, that they killed of the common people. In the morning they layd hands on the rich men, haled them before Iudges, and Ier. Elders, which otherwise is called *Sanhedrin*, whom they called together, and there wicked Iehochanan the Galilean, spake vnto them in this wise. Why condemne yee not these rich robbes, that haue made a conspiracie with the Romaines, and determine to betray this holy citty into their hands: namely, one Sechariahu a iust man, perfect, godly and vertuous, one that feared the Lord, and loued both God and man: but for his riches only, which were very great, this Iehochanan (captaine of the seditious) apprehended him, willing

ting the Elders to condemne him to death, for that he had ioyned with their enemies (as hée said) to betray the citty to them. The Priests, Elders, and Iudges, hearing his wordes, and perceiuing that both hée and the rest of his bloudy band, desiring nothing els then to make this man away, although they knew him to bée most innocent: they wept and sighed greatly, Iehochanan seing them weepe for Sechariahu, and that they would not condemne him, respecting his iustice, and integrity: What quoth hée, do you beginne to mourne before there bée any cause presently? I would I should neuer come where God hath to doe, but if you order vs thus in your iudgements, yée shall bée the first that we will lay holde of, and wée will sit in iudgement our selues, to discerne the matter for the people of God according as wée thinke good. Then laying apart all shame, with an obstinate minde, the wicked sort hoysed vp Sechariahu, carried him out of the place of iudgement, and brought him vp to the top of a high Tower at the East end of the towne, from whence they thrust him downe headlong, and hé died at the walls side in the vale of Iehoshaphat. The priests there for were sore affraide for their owne partes, and the Iudges also with the Elders, seing the

wickednesse

wickedneſſe of Iehochanan and the reſt of the ſeditious. For Iehochanan had giuen them warning and ſaide, Except yée giue ſentence vpon euery man that wée ſhal bring vnto yée, according to our mindes be yée aſſured all yée ſhall go the ſame way that Sechariahu is góne before you. After that they apprehended a iuſt man, and a rich, that was beloued of all the Towne, whoſe name was Goriuian ſurnamed Valiaunt, and hée was a valiaunt man indéede, moſt expert in warres thereto wiſe and witty, and a man of a pure and perfect life, one that was euer the foremoſt in battaile, whenſoeuer they had any conflict againſt the Gentiles that beſieged Ieruſalem. And this was his accuſtomed maner: When the enemies marched to ioyne battaile with the Iewes, hée would runne vppon them with his force, and make ſlaughter of them, that ſpight of their hearts hée would driue them to retire, and by that meanes his body was full of ſkars, his face and head wounderfully mangled with the wounds that hée had receiued in the battailes that hée had bin in for the people of the Lord. Yet now becauſe hée would not follow the moſt cruel villains minde Iehochanan, & take his part, Iehochanan commanded him to bée apprehended, and brought before him, and

when

when he was come, said thus unto him, make thy will, set thy soule in a stay, and confesse thy sinne unto the Lord, for there is no way with thee but death. And so they led him out of the towne to kill him there, least there should be any busines about his death, if he had beene put to death within the Towne. For all the Citizens of Ierusalem loued him, and he likewise loued them. When they were come to the place of execution, Gorinion fell downe before them, and besought them with teares in this wise, Seeing ye haue so determined that ye will needes slay me, when as notwithstanding I haue committed no crime nor any thing offended, and that ye will in no wise spare me, although I be innocent, as you know well enough your selues, yet I beseech you let me obtaine this one thing at your hands, that you would do so much at least wise at my request as to bury my body, other fauour I desire not. They made him answere, If thou hadst not spoken vnto vs thereof, we had thought to haue done it, for wee were determined with our selues: but now, seeing thou art so bold as to demaund this of vs wee will slay thee, but burie thee not, thy body shalt be cast forth vnto the beasts of the earth, and fowles of the ayre. Gorinion yet besought

them

them to the contrarie, vntill the moſt cruell Iehochanan ſtroke him, and ſlew him, & after threw out his body to the beaſts of the field. This done they returned into the citty.

Vaſpaſian in the meane ſeaſon drew nigh Ieruſalem, for he had pitched his tents at Ceſarea, where he reuewed his army, and payed his ſouldiours great wages: wherfore they tarryed in the citty many dayes. For when Vaſpaſian vnderſtood of the cruel warre in Ieruſalem, he ſaid vnto his people. Let vs make no haſt to beſiege Ieruſalem, till ſuch time as they haue ſlaine one another amongſt themſelues, & ſo at length their pride will be pulled downe, when as they ſee themſelues waſt away with cruell warre, hunger and thirſt. For Vaſpaſian was a wonderfull politike man in all feates of warre, and his wiſdome neuer turned him to more commoditie, then in this deuice onely. So he ſojourned at Ceſaria, with his men many dayes. In the meane ſeaſon, the people of Ieruſalem made warre vpon Iehochanan and his complices, vntill innumerable of them were deſtroyed, ſome of them were ſlaine with ſwordes, ſome the ſeditious ſlicht with ſhort daggers. For certaine of the ſeditious carried ſhort daggers ſecretly vnder their garments, wherewith they would come ſo-

dainely

saintly vpon an honest and iust man, & thrust him to the heart that he should fall downe dead in the place without knowledge who strooke him. So by this meanes what with swoords in open fraies, & what with daggers secretly, very many of the people were slain, & far mo that way then by the Romaines, insomuch that now very few citizens were left alive. Thus when Iehochanan had gotten the vpper hand of the citty, he made an army out of Ierusalem, to go & take the cities that had made peace with Vaspasian, which they sacked and raced to the ground: & whatsoeuer they found in them, Romaines or Iewes, they slew them. Yea, Iehochanan went with them himselfe to aide them, spoiling & carrying away all the riches that they found in them. They tooke also the citty Gerara, that stood beyond Iordane, whereas they remained. The inhabitants of Ierusalem, both priests, Elders, and the rest of the people, sent Embassadours to Vaspasian, to desire peace with him, and succors against Iehochanan, and his wicked rable, which daily in the towne slew very many of the people of God. The citizens also of Gerara sent Embassadours vnto Vaspasian, saying, If thou wilt be Lord ouer all the land of Iuden and the citty of Ierusalem, and desirest to attaine the rule

thereof,

thereof, & stablish it vnto thee: then hearken vnto our counsaile, and come vnto vs without delay, to deliuer vs from the hands of Iehochanan, & the wicked seditious persons, that with all their might endeuour to spoile all our goods, and to get the dominion ouer vs, our wiues and children, to none other purpose, then by that meanes to destroy vs vtterly, that no remnant of vs should be left. If so bee thou wilt come, and valiantly withstand them with thy power, wee will also fight against them in the Towne, till they bee all slaine, and then thou shalt be our Lord. And that done, thou maist go to Ierusalem without any impediment or hindrance of any man, for they also of that citty desire the same, and would gladly become subiects hee to the Romaines.

When as therefore Vaspasian heard the pititions of the cittizens of Gerara, hee toke his iourney thither to succour them, & deferred to goe to Ierusalem. But Iehochanan heard of his repaire, wherfore he slew ye chiefe gouernour of Gerara, & gat him out of the towne with his companions, and toke them to their feet, determining to flee into a certaine wood. Vaspasian hauing knowledge thereof, made out after them, sending out Poligorus, who ouertooke them & made a great

slaughter

slaughter of them. And in his retreat toward Gerara, vpon Iordane side, his light vpon much people going to Ierusalem, that they might escape together with the seditions. Them Poligorus drone back vnto the riuer, where hee slew 13. thousand of them, the rest leaped into Iordane, and were drowned, to the number of 91. thousand men, women, & children, with much cattel that were al drowned together in the riuer, insomuch that the channell of Iordane was so stuffed and stopt with dead bodies, that the waters rose and ran, ouer the bankes here and there into the fieldes and plaines. Yet at the length the waters increased, and bare the carkases downe the riuer, as far as the sea of Sodom, which is the sea of Pitch, otherwise called the salt Sea, and all the bankes of Iordane lay full of dead bodies. After this, Vaspasian tooke his iourney from thence, & went into the land of Edom, where hee wan two strong cities, the one called Lagarith, the other Cephar Toco, and slew ten M. of the people thereof, leading the rest away in bondage. Thence he dislodged, and came to a towne called Chamah Godi, which hee subdued. In this citty were fuel-springs of hot waters, frō whence the hot baths of Tiberiah haue their originall. The naturall philosophers and astro-

 nomers

nomers of that country, held an opinion that these are the heades of all the hot wel-springs in that whole countrie. Departing from thence, hée came to Samaria and wanne it. Then repaired hée againe all the townes that hée had subdued, and made vp their walles, placing garrisons therein, to aide him, what time hée should besiege Ierusalem. That done, hée returned to Cesarea, to take muster of his whole army, and prepared to goe to besiege Ierusalem. But in the meane season, came pursuants from Rome, and brought him worde that Nero the Emperour was dead, and how that as hée was a hunting in the countrie, the fire of the Lord came downe from heauen, and fell vppon him, that hée died of it. After whom raigned Galba not one whole yeare: for afore it was fully ended hée was slain by the noble men of Rome, and Vitellius created in his steade, a foole, yet a sore cruell man, much giuen to drunkennesse, so that hée was in all points vnworthy of the Romaine Empire. The noble men of Rome that were with Vaspasian, hearing this, greatly disdained at that matter, and said: Was there neuer a Noble man at Rome left, to bée placed in the Empire, but yée must chuse a drunken swine sucker? Why did yée not rather elect the mighty Prince

Vaspa-

Vaſpaſian that is here with vs, a ſage and a wiſe man, thereto alſo moſt valiant, one that conquered many cities, and vanquiſhed many nations, and thoſe moſt fierce? What puiſſant kings hath he ſubdued vnder the Romaine Empire? How far and wide hath he enlarged the Empire of the Romaines? And now when as the Empire ought to haue bin beſtowed vpon Vaſpaſian, or ſome one like vnto him, and none ſuch could be found amongſt you, ye beſtowed it vpon a fole, & a blowbole drunkard, wherein ye haue done very vndiſcreetely. Well, the Empire of Rome ſhall haue a better Emperour one day and God ſay Amen. Whereupon the princes that were there, laide their heads together, and decreed to make Vaſpaſian Emperour. Therefore with one conſent they went vnto Vaſpaſian, and ſaid vnto him, Thou ſhalt be our head, for the Empire belongeth to ſuch a one; and thou ſhalt haue the dominion ouer vs. But Vaſpaſian refuſed to take it vpon him, and would in no wiſe conſent vnto them. Notwithſtanding they compelled him, & placed him vpon the throne of maieſty, ſetting an imperiall crowne vpon his head: which he would haue put away, and pulled off with his hand, becauſe he would not be Emperour. Wherefore the

Romane Captaines drew out their swordes and sayde: Thou shalt bée Emperour and raigne ouer vs, therfore refuse it not: if thou do, thou shalt dye vpon our swords. Vaspasian therefore séeing himselfe constrained, being afraide of his life, he was content to suffer himselfe to bée proclaimed Emperour. Then all the armie was sworne vnto him, and he sate vpon the royall seate, as Emperour and king of kings.

The ciuill warres at Ierusalem encreased more and more, and much bloud was shed through the wickednesse of Iehochanan, captaine of the théeues, a limbe of the diuell, and through the cut-throate murtherers that were with him, who had all euen sworne the vtter destruction of the cittie of the Lord, and the deaths of his people.

There was also another cut-throate ruffian, of a noble house of Iudea and Ierusalem about the same time, called Schimeon, who began also to follow Iehochanans maners in slaying innocents, and robbing and reauing in Ierusalem. For Anani the high priest had once appointed him prince and chiefe captain of Ierusalem: and afterwards finding him an enemie, banished him the citie. Wherefore Schimeon went and gate him a rowt of vnthrifts, murtherers and théeues, casting

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in his minde, and saying, Except I toppe my selfe with such good fellowes, I shall neuer be able to be reuenged of Anam and his assistants, that haue thus banished me out of Ierusalem into exile wrongfully, vnto my great dishonor. Shall I that haue bin in such estate, nowe be cast out of my dignitie, and be constrained to wander here and there as a banished man? hee went therefore through all the cities of Iudea and Galilee, causing to be proclaimed in the streetes and market places, and sent his letters where hee could not come himselfe, in this maner and forme: Whosoeuer liketh to be ridde from the bondage of his maister, or hath had any iniurie in his countrey, or what seruant soeuer desireth to be set at libertie, or who so cannot abide the rule of his father or his maister, all that be in debate, and stand in feare of their creditors, or feare the Iewes for shedding any innocent blood, and therefore lurketh solitarily in woods or mountaines, if there be any man that is accused of any notorious crime, and in any danger therefore: to hee short, whosoeuer is disposed to rob & reaue, to doe iniurie and wrong, to haunt whores, to steale, to murther, to eate and drinke at other mens cost, without labor of his handes: let him resort to me. I will deliuer him from

the yoake and danger of the lawes, and will finde him his fill of bootes and spoiles.

There assembled vnto him about twenty thousand men, all murtherers, theeues, rebels, lawlesse persons, wicked and seditious men. Then beganne Schimeon also to bere the Israelites, to turne all vpside downe whersoeuer hée came. When the Citizens of Ierusalem, the Priests, Elders, and Anani heard tidings of Schimeons dispightfull wickednesse, how he held on still oppressing the people of God, they were very pensiue, saying: How will this fellow moze trouble vs then Iehochanan, be he neuer so cruell. They consulted therefoze and agreed, secretly to send a power against him, that might sodainly fall vpon him, and ouerruine him. Peraduenture (say they) they may slay him, oz take him aliue, before his wickednesse grow to further inconuenience, and ioyne himselfe with our foes: then shall they assaile vs both within the towne and without. They made out therefoze against him a great armie of Israelites and Iewes, with charrets and horsemen, and footmen in great number, which came where the campe laye, and found him in the corne fields destroying of the graine, pulling downe of barnes, and burning all both corne and o-

line

line trie. Then the Ierosolimites deuided their armie, and set vpon Schimeons tents sodainly, smote downe his tents, and made a great slaughter vpon the seditious. But shortly after Schimeon gat the vpper hand of the temple of God, for he came vpon them in the night season, and made a sore slaughter amongst them. Then they that remained, tooke themselues to flight towards Ierusalem, and Schimeon pursued them, killing them vnto the hard gates of Ierusalem, so that many of them were slaine in the way, and very few escaped. After this Schimeon went and mooued warre vpon the Edomites, to subdue them vnto himselfe, which before were vnder the dominion of the Ierosolimites. And first he came to the citie Asa, otherwise called Gaza, for it was the first cittie within the boydures of Edome, as men came from Ierusalem. But the Edomites met him in the field in great number, and ioyned with him, but neither part had the victory: wherefore at length they retyred both. Then was Schimeon in so great a rage when as he could not ouercome these Edomites, that he swithe him out of his life. So he ceased fighting awhile, and encamped himselfe in the boyders of the land of Edome, right against it, and there abode,

thinking to set vpon them at another time.

And as hée was deuising how to order all things, there came vnto him an Edomite called Iacob, one of the chiefest men among them, and a warriour. He hearing of Schimeons proclamation, was moued to come and enter in league with him, and thereupon sayde vnto him: Neuer let it discomfort thée, that thou couldest not ouercome the Edomites at the first battaile. If thou wilt bée ruled by my counsaile, thou shalt win all the cities in the whole land, and I will deliuer them into thy hands. Schimeon desired to know how a therefore sayd he let vs heare thy counsell, and shewe vs how it may be brought about, and when it is come to passe, then will we honour thée, and rewarde thée accordingly. Iacob saide, Giue me the one halfe of thine armie, which I will leade with me into an ambushe: then shalt thou in the morning betimes set thy men in aray against the Edomits for a stale, and when thou shalt perceiue them to come against thée, then make as though thou fleddest, vntill thou hast staled them out of the towne, into the fields to pursue thée.

Then will I with my men come out of our ambush, and make spéede to the gates, where we shall kill the warders, and sodainly

ly enter the towne, likewise kill all that we finde there, and set vp a flagge vppon the Towre of the towne. Then when the Edomites shall see that, their hearts will be dead for sorrow: then mayest thou turne againe vpon them, and beate them downe at thy pleasure. Or if thou like not this deuise, heare yet another way. I haue béene a captaine amongst them a long while, therefore I will returne in the night season into the towne: if the watch examine me from whence I come, I will tell them I come from Schimeons Campe, whither I went as a spye. Then will I go to the Elders of the towne, and will them to let me haue a company of the best Souldiers, and I will bring mée Schimeon into their hands, if he set vpon vs againe. For I haue viewed his campe, and his power, and vnderstand that he intends to morrowe to intermeddle with vs, which thou shalt doe indéed. And when thou seest me to issue out against thée, thou shalt set thy staffe in the rest, and come towards me, then will I take me to flight, and cast a feare in the Edomites hearts, that they shall flée also: which done, thou mayest pursue to slay them at thy pleasure, ouercome them, and enter the towne, then that towne great Asa once taken, thou shalt quickly winne all the

reſt. When Schimeon had heard this, he went and deliberated with his owne counſaile, and they liked the laſt deuiſe beſt: wherefore that they concluded vpon. So Iacob the Edomite returned by night to Aſa, and declared to the auncients of the towne, how he had béene in Schimeons campe, and had viewed his armie, whereby he had conceiued good hope, that he ſhould deliuer Schimeon into their handes ſhortly. The Elders therefore made him grand captaine, & chiefe of all their men of warre, charging euery man in this wiſe. Forasmuch as none of you are ſo expert in the knowledge of warfare as is Iacob, therefore behoueth it you to follow him in all things, if he ſet forward, ſet yée forward, whereas he pitcheth his tent, pitch yée alſo, if he ſtay, ſtay yée, when he fléeth, flée yée, to be ſhort, when he returneth, then returne yée, & goe not one haire breadth from that that he ſhall commaund you, neither one way nor other. Vpon the next morrow Schimeon iſſued out of his ramp with all his army, and vpon that aſſembled Iacob his men, and went out to méete him. But when they came to the point ready to ioyne, and Schimeon with his cõpany had charged their ſtaues againſt them, by and by Iacob left the field, turned his backe and fled, and the cheiſe ſouldiers

that

that were about him, fled with him. The reſt of the people ſeeing their captaine flie, they tooke themſelues likewiſe to flight euery man: then Schimeon purſuing, made a great ſlaughter of them, and wan the town, bringing them vnder his ſubiection. And when he had ſacked the houſes of them that were ſlaine of the Edomites and ſpoiled their goods, which was very much, the reſt that he tooke priſoners & kept aliue, he made peace with all, and ioyned them vnto his owne campe. After that, he departed from thence, accompanied with 40000 good fighting men, part Edomites, and part Iewes, and came to Chebron, which he wan, & deſtroyed all their graine and corne fieldes. Yet after he repayred their walles, and ſuch of them as were left aliue, made peace with Schimeon, who receiued them into league with him, and they became his men and followed him in his warres. So he diſlodged from thence with all his armie, which by the acceſſion of the Chebronites was now wonderfully encreaſed, and determined to inuade Ieruſalem. And when he came nigh vnto the Citie, he ranged here and there, deſtroying the fruites that were vpon the ground, and alſo their corne. Captaine Iohochanan hauing intelligence of Schimeons comming to beſiege

beſiege the Towne, and how hée had deſtroyed the fields, thought to haue gone out of Ieruſalem, and to fight with him, but hée durſt not, for his ſpies had tolde him that hée ſhould not be able to ouercome him, hée had ſo puiſſant an army, and ſo well appointed. Yet neuertheleſſe hée iſſued out, and lay in an ambuſh for Schimeon. In ỳ meane ſpace, by chance Schimeons wife (that was fled out of Ieruſalem with her men and women ſeruants towards her huſband, for feare leaſt ſhée ſhould be ſlaine for her huſbands ſake, if ſhe ſhould haue tarryed at Ieruſalem:) paſſed by where he lay in his ambuſh. Her hée tooke, and brought againe to Ieruſalem, not a little proude of ſuch a pray, thinking now we ſhall haue Schimeon at our pleaſure, ſéeing we haue his wife our priſoner: he loueth her ſo entirely, that hée will doe for her ſake whatſoeuer we will haue him. This came to Schimeons eare, who had taken at that time many of Iohochanans men, and cut off their right hands, ſending them with ſuch ſhame to Ieruſalem to their maiſter. He ſent moreouer Embaſſadours to Iehochanan, willing him to ſend him his wife, in ſuch ſort that ſhée might come to him with all that was hers: or if he refuſed to do it, hée ſhould be extreamely handled, for he would take the

towne

towne ere it were long, and to Iehochanans shame, cut off the hands & legs of all them that did inhabit it. Iehochanan hearing this, was sore afraide, and al they that were with him, & therfore they sent him his wife, whereupon Schimeon kept him within the towne. And as Schimeon plaied the tyrant without, so likewise did Iehochanan within. For Iehochanans souldiers rauished the Israelites wiues, & shed innocent blood. Shortly after Schimeon left the towne for a space, & returned into Edomea, for he had word that the men of most power, & the richest sort of that countrey rebelled. Whereupon he sacked and spoyled all the townes of Edomea, and left them nothing: insomuch that he was become very rich, and then returned to Ierusalem, bringing the Edomits wholy with him, that were meete for the war: & many of the Iewes resorted vnto him also, and with his power hée besieged Ierusalem, euen at the hard gates. Yet the tyranny of Iehochanan and his complices ceased not but increased more and more daily in Ierusalem, insomuch that they taught the citizens of Ierusalem to murder their neighbours, & to commit adultery with their wiues: by which meanes fornication was rife and common in the City. Yea, many of the people and youth shaued

their

their beards, letting their haire of their heads
growe, and accompanied themselues with
women, that therby they might exercise their
adultery the safer, and not bee espied, which
sin did wonderfully defile the city of Ierusa-
lem, and without doubt furthered the deso-
lation thereon. The gates also of the towne
were closed vp, that no man might go in nor
out. And who so went out, fell into the hands
of Schimeon and was slaine: they that tarri-
ed within, were constrained to see before their
faces, their shame in euerie streete and cor-
ner. And if any found fault, hee was slaine
straight by Iehochanan, that most cruel cap-
taine of the seditious rebels. The Citizens
therefore seeing the tyrannie of Iehochanan,
to be without measure, they assembled al to-
gether, and encountred with Iehochanan, and
were slaine a wonderfull sort of them in that
conflict. And except the Edomites that were
fled to Ierusalem from the tyranny of Schi-
meon, had succoured the citizens, the whole
people of Ierusalem had beene vtterly de-
stroyed, and slaine euery mothers sonne by
Iehochanan, his power was so great.

Then Anani the high priest, and the other
priests, with the ancient, faithfull, and Sa-
ges, and the rest of the people of Ierusalem,
seeing the wickednesse of Iehochanan, and

that

that they could not suffer it any longer, consulted together to deliuer vp the Towne to Schimeon, and bring him in, and make him their king, to helpe them against Iehochanan whom they tooke to bee far worse then Schimeon, hoping that it might come to passe, that Schimeon should slay Iehochanan at length. They sent therefore Amittai the high priest to Schimeon to bring him into the towne. But Schimeon craftily denied it, saying, What should I come into the town to you that hate me, and of late banished me your towne? yet they ceased not, but sent the same Amittai to him againe, to entreate him in the name of all the people, to come into the city. And by this meanes vppon a certaine night appointed, he entred in to Ierusalem with his whole arme. Notwithstanding, he was no sooner within the Towne, but he brake his promise and league that hee had made with the citizens, and whereas he had promised to succour them and aide them, now he was altered, and became their enemie, ioyning himselfe with Iehochanan. And they two rebels raigned in the city of Ierusalem by course, one one moneth, another another. So where before Schimeons comming, they thought much to beare the yoake and oppression of one seditious person, now were they con-

strained to hold downe their shoulders, and beare the yoake of thee.

Yet within few dates after, there fel a variance and discord betweene Iehochanan and Schimeon, about Eleasar the priest, the son of Anani the high priest. This Eleasar was the beginner and first sower of sedition amongst the Israelites, whom Schimeon would now haue put to death, to be wroken of his father that banished him out of Ierusalem: but Iehochanan take Eleasars part, and defended him. For Eleasar was alwayes Iehochanans friend, and aided him. His father was high priest, and bare a great rule in Ierusalem, wherefore Eleasar was of great estimation and authority with the Elders, so that they durst not apprehend him, and his father also loked negligently vnto him, and let him doe what he list, because hee had no moe sonnes but him. So hee was the first that assembled naughty persons together, and held euer on Iehochanans side, from his first comming to Ierusalem. And for his sake fel diuision and dissention betweene Iehochanan and Schimeon, so that they became enimies, and warred the one vpon the other euer after, as we shall declare hereafter.

In this while, Vaspasian had sent Antonie and Mankiminus, (two noble men, and

of

of his counsell) to Rome against Vitellius, that they might make him out of the way, and then would he come to Rome to receiue the imperiall crowne there. These two captaines went therefore and raised an army, by whose aide they set vpon Vitellius, and slew him not without much adoe: for there were slaine that day at Rome 80. thousand good men of war. When Vaspasian had word that he was dispatched, hee made spéede to Rome to his coronation, diuiding first his army in two parts, whereof he tooke the one with him to Rome, as a safegard for himselfe whatsoeuer should happen, and the other hée left with Titus his sonne, to besiege Ierusalem withall. So departing, hée left his sonne Titus at Alexandria, commanding him to remaine there, til such time as he should signifie vnto him otherwise by his letters, & shew him what he should do, and that in no wise he should attempt the siege of Ierusalem in the meane space. Titus answered, I shall doe (deare father) according vnto your commaundement, for to you it belongeth to commaund, and to mée to obey. Vaspasian tooke with him king Agrippas and Mundus his sonne: hée feared least they would rebell, and me Ioseph priest also and prisoner, fast bound in chaines, for so had his counsell

moued

moued him, saying. We cannot say the contrary, but that we haue found no signe of rebellion in Ioseph hitherto, neither thinke we that he hath gone about any: but who can tell when we are gone hence, whether he wil flée to Ierusalem, and helpe to set them at vnity and concord, then they make him their king, and after he bée the sorer enimy vnto vs. Besides this, you shall haue néede of him in this iorney, he béeing a man of such great prudence and wisedome, that whosoeuer followeth his counsel, shal bring his matters to good and fortunate successe. Vaspasian liked well their aduise, and toke him prisoner with him, together with King Agrippas and his sonne, albeit they had no yrons vpon them, neyther of hand nor foote, but onely had their keepers appointed them, that they shoulde not flee a side. And as Vaspasian drew nigh Rome, all the Citizens came forth to méete him, and receiued him with great ioy and mighty shewes. Then commaunded hée me to be put in prison, but Agrippas and his son he let go at liberty. The next day assembled all the senate of Rome, to create Vaspasian Emperour, after the maner of the Romanes, with whom was Agrippas and his sonne. I also intreated the Iaylor to let me haue keepers with me, and so to bring me to the place

where he should be crowned & created Cæsar, which the Iailor graunted me, & went with me himselfe to the place, and brought me where I might see all that was done. Within few dayes after, Vaspasian take displeasure with Agrippas vppon the information of certaine euill disposed persons that had slandered him, and perswaded Vaspasian that he went about to rebell, and how he had sent Letters vnto Ierusalem, concerning the same matters. Wherfore Vaspasian put both him and his son Munabas to death. This befell three yeres and a halfe before the destruction of Ierusalem. Moreouer, before this deed, the continuall sacrifice ceased, for a thousand, two hundred, and ninetie dayes, as it is written in *Dani. chap. 12.* And from the time that the continuall sacrifice shalbe taken away, and abhomination shall be put into desolation, a thousand, two hundred and ninetie dayes. The same yere & moneth that Agrippas was put to death, God moued the minde of Vaspasian to remember me with his mercie, wherefore he commanded that I should be fetched out of prison, and brought to his presence. And as I stood in Irons before him, Cæsar bad me welcome, and spake comfortably vnto me, saying, Thou knowest very well that I haue euer loued thee for

the day I first saw thée, and though I haue kept thée continually in durance, doe not thinke I did it of any euill will or malice towards thée, but rather thou mayest perswade thy selfe, I did it least the Romaine Princes should disdaine or enuy thée, and say: See, here is the fellow, that in our wars hath endomaged vs so greatly, now goeth hée checkmate with vs, in as great fauour as ivée, let vs kill him and put him out of the way. But my friend Ioseph, bée thou of good cheare, I will deliuer thée from these yron bands, and thou shalt bée with me in no worse case, then as one of my chiefe princes. I will send thée into Ielwry to my sonne Titus, to whom thou shalt bée as a father and a counsellour.

Thou knowest, Titus was hée that tooke pittie on thée, and would not suffer thée to bée put to death. Yea hée hath sundry times moued me to release thée of thy bonds, and to honour thée, which I haue deferred to do, onely for this cause that I shewed thée. I made him aunswere, But how can I be quiet or in surety of my life as long as I am in thy company and thy sonnes, seeing Agoppas and his sonne were incontinently put to death by you? Cæsar aunswered, hold thy peace Ioseph, I neuer loked for any goodnesse of Agrippas and his sonne. Thou knowest

knowest not what they had wrought against my maiestie, and how they went about to rebell. Thou hast borne their bones with thy handes. Doest thou not know how I honoured him and his sonne in Iewry, how I could not suffer my army to annoy any of his cities? I answered. Yes: I know it was so as your maiestie saith. Then said he, but for all this hath Agrippas requited me againe with euill. For what time as the nobles of Rome in Iewry went about to make me Emperor, thinking me somewhat more meete to rule the Empire then Vitellius, Agrippas perswaded with them that they should not make me Emperour, affirming that there was nothing in me worthy wherefore they should promote me to that dignity. And after when he came to Rome, he went from one bishop to another, and caused them to gre to the bishop, to accuse me of such crimes, as in my conscience I knew nothing at al. By this I perceiued that Agrippas hart was full of rancour and rebellion, wherefore I iudged him to death. For where as wickednesse is, there it is meete that condigne punishment should not bee lacking. And I put his sonne to death likewise. For the sonne of a traitour ought not to liue vppon the earth, because that in his heart remai-

neth the worke of his Father, beeing conceiued and borne of a rebellious seed. But I haue found thée alwayes faithfull & true, and therefore I commend my sonne to thy wisedome. With this, he commanded my yrons to be taken away from me: and beeing released & at libertie, he set me honorably among the Princes and Senators. Then said I vnto him, Is not this a great dishonour vnto me, that I should bée deliuered from my bondes, and neuertheleſſe my countreymen that be with me to be kept in prison still? Nowe therefore if I found fauour in thy sight, and if thou wilt do any thing at my suite, loose the bondes likewise of all the reſt of the Israelites that be with me: set them at liberty also, and thou shalt be assured that I will be thy faithfull counsellour while my life lasteth, and an enemy to thy foes, to make warre vpon them that assaile thée.

Vaſpasian granted Ioseph his requeſt, and willed them to be set at libertie, as many as were prisoners with Ioseph. Shortly after sent he Ioseph to his sonne Titus, that abode at that present at Alexandria in Egypt, to whom he writ concerning Ioseph in this wise. I send vnto thée heere (my beloued sonne) Ioseph, a prince of the Iewes, a man of experience, trained in warre, in whom is great

great wisedome: he shall be thy father and faithfull counsellor, thou shalt not do against his counsaile, neither one way nor other, for he is a wise man. Wherefore thou shalt reuerence and honour him according as he is worthy, for the Lord his God is with him, and beleeue not rashly any man that shall defame Ioseph vnto thée. Yea, rather put him to death straightway, that will accuse him: for Ioseph is a faithfull man and a good counsellour, and who so is ruled by his counsell, shall haue a prosperous successe in that he goeth about. Therefore when Ioseph shall come vnto thée, after he hath refreshed himselfe a fewe dayes of his labours and trauailes of the Sea: then shalt thou prepare thine expedition against Ierusalem, to besiege it. And if the Iewes receiue thée peaceably, and will submit themselues vnder the Romaine Empire: then beware thou endamage them in nothing, but rather repaire their cities, and let them be free from all tribute for the space of two yeares, yet on this condition, that thyle euery yeare they set a flagge with the armes of the Romaines vpon their walles, that is to say, at their three solemne feasts, when as all their Israelites were wonte to resorte to Ierusalem, to appeare before the Lord their God. Moreouer,

they shall offer for vs euery feast a sacrifice vppon the most holy aulter that is in Jerusalem. And if they refuse to make peace with thée, thou shalt vtterly rase their townes, and whosoeuer is left aliue, and escape the sword, those shalt thou lead away captiue. If so be they desire to haue Ioseph to be their King, we are content therewith. In any wise remember to be ruled by Iosephs counsell, he shalbe thy father, and thou his sonne.

After this, Ioseph departed from Rome, and came to Alexandria to Titus, who hearing of Iosephs arriuall, was wonderous glad, and all the auncient wise men with him. For Ioseph was full of the spirite of wisedome, vnderstanding, counsaile, valiauntnesse, knowledge, and feare of God. Wherefore he went forth to meete him, accompanied with the captaines of the Romans armie, and receiued him with great honour. Then Ioseph deliuered to Titus his fathers letters: Which Titus hauing read, sayd vnto Ioseph, Whatsoeuer my father hath written in these letters, I would haue done nothing by mine owne accord: but sith my father admonisheth me of the same, I ought to do it the more. Wherefore remaine here with me, and I will be thy sonne, and thou shalt be my father, to rule and gouerne me with

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thy countaile. So Ioseph abode with Titus at Alexandria a whole moneth after he came from Rome. Then consulted they together to go to Ierusalem and besiege it, for Ioseph vnderstood well enough, That this came of the Lorde, and that his worde coulde not hee letted nor hindered. Titus therefore & Ioseph with him, departed from Alexandria with all their army, and pitched their tents at Nicopolis, from thence they came by water to Thanisa, so forth to Araclea, and leaving that, came to Belliis. From thence they trauelled through the desart to Baale Iauim, after that, to Dicron, so to Gaza, next to Askalon, then to Jabuam, after to Japho, and so to Cesarea. In these iournies he wan Asam, Askalon, and Japho, with all their townes and Castles lying about them.

The first yeare of the raygne of Vaspasian, the 10. moneth, and 7. day of the same, came Titus with Ioseph and his army to Cesarea, a famous citty built by King Herod. In this citty he sojourned vntil his whole hoast were come together, as well of Romaines, as of other nations that were vnder the dominion of the Romaines, and came to aide them in the siege of Ierusalem. Therefore Titus army was wounderfull huge and puissant, Decemb.

wherewith he abode at Cesarea, till the cold of winter was past, and the moneth of Af drew nigh. The same yéere the ciuill warres grew and increased in Ierusalem, for the citizens slew one another without any truce, rest, or quietnesse, no not in winter, when as warres were wont to cease, but summer and winter both, the warres neuer stinted betwéene Schimeon, Iehochanan and Eleasar. For the Lord ẏ same yéere had sent amongst them of Ierusalem, a turnsick spirite of giddinesse, that the people were diuided into 3. partes: whereof the first and best, followed Anani the Priest, who at that time had stained, vnhalowed, and suspended his office of priesthood. Another part followed seditious Iehochanan: the third, most cruel Schimeon. So that in the midst of Ierusalem was ciuill wars, and without the same, the Romaines army made roads vpon Cesarea euen to Ierusalem: by the meanes whereof no man durst go forth, for feare least hée should fal into the enemies hãds, nor enter into the town to bring any necessaries thither. Anani béeing a perfect godly man, and séeing the common-weale of Ierusalem gouerned by the pleasures of the seditious, gaue ouer his third part that stacke to him, to Eleasar his sonne, which was the first authour of sedition, and

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hée that gaue the firſt occaſió, that was cauſe alſo of all the miſchiefe that befell in Ieruſalem and in the whole land of Iudea. For hée beganne a conſpiracie againſt the Romaine Garriſons, and prouoked Iſrael to rebell againſt the Romanes, and to lay handes vpon them. Wherefore there aſſembled vnto ſeditious Eleaſar, Iehudah, Chezron, Schimeon, & Chiskiahu, young men, of the nobles of Ieruſalem. Eleaſar with his companie toke the Temple, and the courts about it, appointing of his men, ſome to bée ſpyes, ſome to kéepe watche and warde about the Temple of the Lord. But Iehochanan, who becauſe of ꝑ great reſort of people vnto him, was ſtronger then Eleaſar, hée toke the market place and ſtrétes, the lower part of the citie. Then Schimeon the Ieroſolimite, toke the higheſt part of the towne, wherefore his men annoyed Iehochanans parte ſore with Slings and Croſſe-bowes. Betwéene theſe thrée there was alſo moſt cruell battailes in Ieruſalem, for the ſpace of foure daies, without ceaſſing or any breathing, and euery day were very many ſlaine, ſo that the blood of the Iewes that were ſlaine, ranne euery where aboundantly, through the market place and ſtrétes, yea euen to the temple of the Lord, like vnto a flood that had come of

great showres: and vnto the thresholds of the gates of the temple, the dead bodies ouerwhelmed one another by heapes, for no man buryed them. Iehochanan hauing the middle part of the Towne, had Schimeon on the one side him, and Eleasar on the other. But Schimeon had the best place, frō whence he might annoy both Iehochanan and Eleasar. Eleasar did also what he could tq endomage Schimeon. And Iehochanan, that was in the middest, encombred them both, notwithstanding to little purpose. For Schimeons companie flang stones, and shot at them sore: but when as Iehochanans part flang likewise at them, the stones rebounded again vpon themselues. Thus amongst these three the battaile was sore, and encreased euery day, that all men were in great terror & feare thereof. Then assembled to the temple much people of the priests and elders, beseeching these intestiue and domisticall enemies, not to pollute and defile the Temple with their slaughters, and were almost al slain for their labour. The same day was slaine the priest Anani, and Iosua a priest, both of the chiefest priests, Seehariahu, the most faithfull Prophet of the Lord. Then had the continuall Sacrifice ceased 36. dayes: for euer vntill that time, was there some good men or other

at

at Ierusalem, that offered alway sacrifice to the Lord.

But now when they would haue continued it and the priests laid the sacrifice vpon the Aulter, the seditious would run vpon him & kill him, that the priests bodies and their cattell that they would haue sacrificed, should all fall dead to the ground together. They that resorted also out of the country of Ierusalem for deuotions sake, the seditious slew, and vterly destroyed them, that almost no one of them was left alue.

Moreouer, the dead bodies of men lay cast in the temple, and that without number troad vnder the feete: yea, the dead body of the priest that was offering sacrifice, lay vpon the earth together with his offering. And when any man would offer any sacrifice, straight way one or other of the seditious would step to him and kill him, that the blood of the sacrifice and sacrificer should be mingled together. Insomuch that the pauement of the temple, being all of marble, was made so slippery with the blood and fat of them that were slaine, that no man could go vpon it without falling. And the priest should no sooner lay hands on the sacrifice, but he was slaine, and straight another dead body should fall vpon him, stranger or other, they

spared

spared none. So thus the dead bodies of the good and bad, cleane and uncleane, wicked and vertuous, theefe and true men, lay one vppon another, and their blood mixt together in the midst of the Temple, without respect of any man, what degree or condition so euer hee were of. Wherefore the fight and slaughter wart great, both in the towne, and in the temple. For whomsoeuer the seditious ouercame, they set fire on their houses also: Whereby the fire toke into the great mens houses that were nigh the temple, and into the store houses, whereas against times of necessity, and beseegings of the Towne were laide vp in store, corne, wine, and oyle, to the number of a thousand and foure hundred store houses, all filled ful of victuals. For the Elders and other godly men, what time as Vaspasian was in Galilé, they made vp the doores of those Garner houses, and layd in victuals into them, sufficient for two hundred thousand men twenty yeares, and now in this one battaile of the seditious, they were burnt euery one, sticke and stone, which was a speedy cause of famine and hunger in Ierusalem.

At the same time also, the seditious pulled downe and raced al the faire houses, & goodly buildings, that there should bee no monu-

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ment of any Noble house left to any of the Cities of Ierusalem. So this you see at that time the Lord visited the Citizens of Ierusalem with foure kind of plagues, sword, pestilence, hunger, and fire: besides this, a fift was added, the ruine and decay of al beautiful and gorgious buildings. And whereseuer a man turned him, there was nothing but desolation, pollution (namely of the temple and all holy things) vproares, without all rest and refuge, no helps, no succour, but euery corner of Ierusalem was full of howling and yelling, wailing & weeping, sobbing and sighing of women and children. Here should ye heare the roaring and groaning of wounded men not yet through dead: there the mourning and lamentation for the Elders that then were slaine by the seditious: yonder, children crying out for hunger: to be short, most sorrowful oppression of them that liued, done by the seditious. Such voyces were made euery where, that happy and fortunate was he that before this day died: and vnhappy and in a wofull case were al such as remained aliue to see this day. Al these things when I Ioseph heard tydings of, I tare my head with my hands, and cast ashes vpon my beard, sitting in great sorrow vpō the ground, bewailing ỹ misery & calamity of Ierusalem.

And

And this lamentation made Ioseph vpon Ierusalem: How is the holy cittie (quoth he) layd waste, that was wont to be more happy and more renowned, than all the prouinces vpon the earth? How is the cittie that was heretofore in such highnesse and dignity, now brought vnder the foote, thorow the sonnes of the citizens thereof? whereas sometime was the dwelling place of the faithfull, now beare rule there such men as prouoake and stirre Gods wrath against it, and turne it away from their God, walking it as theeues. In the which, sometime remained the brightnes of the God-head, it is now become a by-word and mocking-stock to the enemies, replenished with blood of wounded and slaine men. Instéed of mirth, gladnesse, reioycing, Harps and Psalteries: is sorrow, sighing, heart-breakes, mourning, and pensiuenes come in place. Euen as heertofore the preests executed the seruice of the Lord in offering Sacrifices: so likewise now seditious persons, murthered godly and faithfull men.

Where was wont to be the dwelling place of most wise & prudent men, now is it made a common hostry of wicked murtherers and theeues. O Lord God of Israel haue not Angels in time past come downe from hea-

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uen to earth to fight thy battailes? Haue not the flouds of the Seas persecuted them that persecuted thee? hath not the earth swallowed vp them that despised thee? and the winds scattered them asunder that made insurrections against thee? and thunder from heauen destroyed thine enimies? and starres haue fought against thy foes? What meanes this therefore, and how commeth it to passe, that thou hidest thy face from vs? to whom hast thou betaken the shepe of thy pasture? Looke vpon vs our God, and behold thy people and inheritance, that thou broughtest out of Egipt with a mighty power, and a strong hand: with wonders & signes, leading them vntill this day in thy faith, take pittie vpon them in thy mercy, and extend not thy wrath against thy seruants.

Where art thou Moses the sonne of Amram? stand vp, and see thy people and flocke of shepe, which thou feddest all thy life with thy wisedome: see how Wolues and Lyons teare them: see how the Israelites are become foes of their owne lines and soules: yea waisters and destroyers are sprung vp of their owne selues. Behold the people of God, for whose sake thou liftedst vppe thy staffe ouer the sea, wherewith thou strokest & diuidest it, that it was made dry ground,

so

so that the Israelites passed through, and escaped their enemies. Remember thy prayer when as in time of famine and lacke of food, thou obtainedst for them meat from heauen, and at the same time when they were weary of their liues for thirst, thou broughtest water out of the most hard rocke.

Come forth Aaron most holy Priest of God, that didst put thy selfe betweene the liuing and the dead, to turne away the plague from Israel, & stroken the destroyer that he should not come nigh the liuing. Arise out of the graue thou Phinees, that moued with such feruencie, didst reuenge the glory and maiesty of the Lord God of Israel. Come and run through these seditious in thy fury, which murther the people of God and his priestes. Awake thou Iosua, that diddest throw downe the walles of Iericho, with the sound and shoute of thy trumpets that the holy priestes held in their handes. Come now and see thy people that thou madest to inherite many nations, and to conquer most puissant kings, how they kill one another, how they further and helpe forward the idolater to rule and haue the dominion of the holy land, that thou gauest thy people Israel to inherite. Why sleepest thou King Dauid? Awake, and come with the sound of thy Psaltery and

Harpe,

harpe, to sing to the holy Psalmes. Aske account of thy sweete wordes that are ceased from the mouthes of this people, and out of all mens mouthes, because of the malitiousnesse thereof. See how their Princes bee transformed into enemies and destroyers: and doe not as thou diddest (good King Dauid) that diddest giue thine owne life for theirs, saying, Let thy hand O Lord, be turned against mee, and against the house of my father, and doe not fall vpon thy people to destroy them.

Where arte thou Eliseus? come and se what thou canst doe, if thou canst rescue the remnant of Israel, and finde them any gappe to scape at. Diddest not thou by thy prayer bring the power of the Syrians to a towne of defence, and preuaildest against them without dint of sworde or battell, and broughtest them downe, smiting them with blindnes, that they turned their enmitie towardes Israel into loue? Indeede, thou wast he that banquished the Syrians by thy prayer, that they fled for feare of the same. Now therefore yee headmen of Israel, assemble together, and listen with your eares, and heare my wordes that I will speake in your eares this day. Tell me, what is become of your prayer that yee haue made for the people of

Israel, to defend and turne away from them all wrath, indignation, tribulation, furie, and immissions of euill spirites: How is it that now ye see not the sanctuary turned into a bile stinck of blood: for the dead bodyes of priests lye in the middest of it. The holy Citie Ierusalem is become a strange citie, as though the name of the Lord had neuer been in it: and the sanctuary of the Lord is in that case at this present, as though the diuine God-head had neuer dwelt therein: for the Temple is turned into a den of theeues, a lodging of seditious persons, a tabernacle of cruell murtherers. And whoso fleeth thither for refuge, there they be slaine: as the seditious haue murthered in the middest thereof Anan the high priest, and Iosua a Priest also, that were Prince and chiefe Priests, the most reuerent amongst the people of God, whom ere this, Kings and Nations had besought and desired their fauour, but neuer cast their slaine bodyes in the middest of the temple. The nobilitie also of Ierusalem, the Elders of Iuda, the Sages of Israel, whose friendship Kings and Nations haue sought and desired to make peace with: they lie now slaine here and there in the midst of Ierusalem, are meate vnto the foules of the ayre, and beasts of the field, to dogs and

rauens, because there is no man to bury them. These dyed not for their offences, but because they found fault with the Israelites when they sinned. How are they slaine in thee (O Ierusalem thou holy citie, renowned throughout the whole earth) all iust men, all holy men, whom the seditious haue ouercome, those hel-hounds and bloud-suckers, that haue brought all these euils vpon thee: how are the Priests of the Lord, and his Prophets slaine, amongst those holy men? For before the holy temple, was the Prophet Sechariahu that iust and holy man, butchered and murthered, yea without all burial, neither was his bloud couered with earth, but yet still wandreth about and muttereth in thee. The bloud of Anaui also and Iosua the chiefe priests, was yet neuer couered, which were both slaine in thy temple, as men be wont to kill theeues: yea, the bloud of the godly young men, and valiaunt men that would haue reuenged them, was shed also by the seditious, like flouds of water. How are the hearts of the people turned so aukwardly, that they will heare no admonition of iust men? but are like vnto blockish Images, that neither see nor heare, nor yet vnderstand any thing. All beasts be they neuer so brutish, all plants, and things

that growe vpon the earth, withstand them that inuade them to do them iniurie, and endeuour to auoid the force of their enemy: but thy children that thou kepest within thé, are changed into enemies, and one brother murthereth another with the sword. Where is now thy valiantnesse, thou that neuer wouldest bow to beare the yoake of the Gentiles vpon thy shoulders, but hast cast away the bondage of the Egyptians, Philistines, Aramites, Assyrians, Chaldies, Persians, and Medes? Where is the strength that God gaue to the Chasmonanites, that with a very small company defended thé, and preuailed against the huge and puissant armie of the Grecians, destroyed the stoute souldiers of Babylon, vanquished the mightie armie of the Persians, sine Kamitiarus and Antiochus, and pursued their armies, making great slaughters of them, filling all places full of dead carkases of the Gentiles? They would not be ruled by sinners, but ventured themselues to dye, offering their liues, not for their sonnes and daughters, but for the Sanctuary of the Lord and his temple, least it should bée polluted with the Idols of the Gentiles. Where remaineth now the rod of God, that holy rod that budded and blossomed in the dayes of gladnesse? Now is

both

both the springs withered, and the rod it selfe also. The rod of faith is withered, the rod of the kingdome, the rod also of thy people, whence the holy lawe is taken away, neither is there any man that can tell where to draw any waters of thy heauenly mercy. Alas, the merciful men that haue been in times past to their brethren, both aliue and dead: how are they now turned into most cruell tyrants, and haue mercy of no man? Where is the multitude of their mercies, wherewith they were wont honourably to bury their dead? Now the corses of their dead bodies couer the face of the whole earth, and there is no body will vouchsafe to bury them: yea, they that would cannot be suffered, but straightwayes commeth other to them, that killes them before they can do it, so that they also dye and lie vnburied, and are throwed about here and there in the fields. Such is the guile in thee now abayes, neyther the father to bury the sonne, nor the son the father, the seditious watch so diligently those that be dead, least any man should burye them: which if they doe, they are also slaine by them, and lye vnburyed themselues. The Temple of the Lord that is in thee, and was wont to smell sweetly of spices, annointments and perfumes: how is it now

now choked with carrion dung, and most pestilent stinch of dead bodies, and bloud of the wounded: Thy streetes are strowed full of dead men, some runne through with glaues and iauelins, and other dead for hunger: yea, they that remaine yet aliue in the citie are as good as dead also, and may be taken for no lesse. For they are wearie of their liues, because of the pestilent damps of the dead bodyes, the outrageousnesse whereof, hath cast many into most daungerous diseases, and hath béene the death of numbers already. This may worthily séeme to bée it, that Dauid, the annointed of the God of Iacob, the pleasant and sweet musicall Poet of Israel, speaketh of, Lord thy Gentiles are come into thine inheritance, they haue polluted the temple of thy holinesse. And would to God it had béen Gentiles that thou haddest brought, nourished, and exalted to doe this déed, to rebell and sinne against thée, and to pollute thus the holy Temple that is in thée. For in the malicious nesse of an enemie, a man findeth the halfe of his comfort: but in the malice of a friend, there is no comfort at all. Yea, the very children that thou hast bred, brought vp and promoted, the selfe same haue stuffed the Temple of the Lord that is in thée, with vnburied carkases, euery man

killing his neighbour, & the seditious suffering no man to bury them: but sleying all that attempt to bestowe any such worke of mercy vpon the dead, in such sort, that they fall dead vpon the corses which they would haue buryed: and by that meanes both the corses lye cast out into the field, no better then the carkasses of brute beasts that be found in desart places.

Yea, the iniquitie and cruelitie of thy citizens (O Ierusalem) is growne so farre, that they were not content only to kil their neighbours, but they must also hew their miserable limmes in peeces, for else they thought they were not sufficiently reuenged: although that in so doing many times the stinck of the dead, tooke vpon thy vengeance against the liuing, by casting him into incurable diseases. All these euils are come vpon thy children, because they haue forsaken the lawe of the Lord, & haue transgressed the couenant that he made with their brethren, because also they haue sinned against the Lord God of their fathers, in shedding the blood of iust men and innocents that were in thee, euen in the temple of the Lord. And therfore are our sorrowfull sighings multiplyed, and our weepings daily increased, for that we haue bin the cause of all these euils that are befallen vs, and are

not yet ended. O Lord our God, our sins are gone ouer our heads, & the wicked acts that we haue committed in thy sight are innumerable. The Lord our God is righteous, it is we that haue rebelled against his will, we haue prophaned and vnhallowed his law, we haue broken his couenant. And euer the more that his wrath enkindled against vs, the more haue we transgressed against him. Wherefore to him belongeth iustice and iudgement, he hath worthily powred the fury of his displeasure vpō us: to vs only belongeth shame, as we haue aboundantly at this day. But he will once turne againe and haue mercy vpon vs, banquish all our sinnes, and cast them all into the deepe bottome of the sea. So be it.

After these things the third day of the first moneth, in the first yeare of the raigne of Vaspasian, Titus his sonne toke muster of his men in the plaine of Cesarea, to know the certaine number of them, which he had not done afore, since his fathers departure: and he found them very many, insomuch, that they seemed almost to couer the earth. This done, he toke his iourney from Cesarea with his power, and came to Samaria, where the Citizens receiued him with great ioy and much honoured him. Wherefore he spared them, and did them no harme. From

thence

thence he came to Aielona, thirtie furlongs from Ierusalem, there he pitched his tents, and leauing them there, take fiue hundreth horsemen with him, and came to Ierusalem to view the towne, to know what height the walls were, what strength there was in the towne, specially of the seditious, of whom euery where great rumor was: finally to receiue peaceably all such as were desirous of peace. So, as he came to the wall, he saw no man, neither go out nor in: for the gates were shut vp, and the seditious had laide an ambush without the town to trap Titus, who went somewhat before accompanied with a few, the rest following euerie way behinde. Whiles therefore hee was in viewing the walles, the seditious issued out of their ambush that they had layd nigh vnto Aielona, and set vppon the backe of Titus men behinde. Then issued an other sort out of the Towne, so that they had Titus betweene them, and running vpon him, separated him from his men, and enuironed him on euery side, where they slew 60. of his men, and might haue slaine him also, saue that they coueted to take him alyue. Titus seeing himselfe beset, and forsaken of his owne men, that thought it was impossible for him to escape, perceiuing also, that they

went

went not about to kill him, but to take him aliue: moreouer, that hée could in no wise escape, except hée would make an irruption and runne through their hands: hée tooke a good heart vnto him, and valiantly brake through, slaying whomsoeuer came in his way to lay hands on him, and so hée escaped. If they had intended to haue slaine him, they might haue done it: but béeing desirous to take him aliue (as hée sayd) they abstained from striking him, and so they lost him. And God would not deliuer him into their hands, that by him hée might scourge Israel. But the Iewes séeing him to bée thus escaped, repented sore that they had not killed him, saying one to another, What meant we, that wée killed him not while wée might? it is ill handled of vs. Therefore they pursued him, hurling and shooting after him with Engins of warre, but they could not ouertake him: for God preserued him, that hée might afterward deliuer Ierusalem into his hands. So hée returned to Aielona, and perceiued the hearts of Kings to bée in the hands of God. The next morrow brought Titus all his armie to Ierusalem, determining to encampe himselfe vppon the mount Oliuet: wherefore hée first spake vnto his souldiours in this wise. This day yée go to fight

against

against a most mighty nation, whose warriours be strong as Lions, valiant as Liberds, and nimble as Fawnes that run in the mountaines to ouerturne chariots, and such as sit vpon them. Now therefore take good hearts vnto you, and be couragious, for it so stands you in hand. Do not thinke them to bee like the nations that heeretofore yee haue had to doe withall: I my selfe haue experience otherwise of their valiantnesse and sleights of warre. This sayd, hee marched in aray most strongly, that they should not bee scattered asunder, and gaue them charge, specially to the vawarde, to take heede of stumbling vpon Welles and Cesternes, whereby they might bee hindred, for as yet the day was scarce broken: and besides this, Titus had knowledge how the Iewes fearing of his comming had digged secret trenches and pitfalles. Wherefore to auoide them, hee led his hoast to the mount Oliuet, in which place it neuer came in their minds to dig.

Therefore when hee came to the mount Oliuet, hee encamped there against Ierusalem, right ouer against the broke Cedron, that ranne betweene the Citie and the hill, and many times ranne very shallow. Titus campe was about sixe furlongs from the towne. The next morrow they of the towne

seeing

seeing Titus to be encamped vpon the mount Oliuet, the Captaines of the seditious with their companies assembled together, and fell at argument, euery man with another, intending to turne their cruelty vpon the Romaines, confirming and ratifying the same attonement and purpose, by swearing one to another, and so became peace amongst them. Wherefore, ioyning together, that before were thrée seuerall parts, they set open the gates, and all the best of them issued out with an horrible noyse and shoute, that they made the Romaines afraide withall, in such wise that they fled before the seditious, which sodainely did set vppon them at vnawares. But Titus séeing his men flée, rebuked them, saying, Are yée not ashamed of this timerous cowardnes, when yée are so many, and a hundreth for one of them? What ignomie is it, so many to be repulsed of so few? Wherewithall Titus stayed them, and brought them manfully to withstand the Iewes, so that very many were slaine on both sides. But the Romanes were not able long to abide the force of the Iewes, albeit that Titus with his picked and most valiant Souldiours did manfully kéepe their ground, and neuer reculed. Titus also laboured and encouraged the rest to fight, but they

were

were in hope that they will not what to do. For to forsake Titus they were ashamed, and to resist the violence of the Iewes they were not able. Notwithstanding Titus and his companie made his partie good against the Iewes: who at length left the field, and withdrew themselues toward the towne. Then Titus being wroth with his souldiers, that they had fled from the Iewes, sayd vnto them: Shall I not bee auenged of these Iewes? Shall so few of them put vs to flight, not able to stand in their handes? and will ye flee or recule, seeing mee abide by it? The next day Titus tooke all his armie, saue a fewe that he left in his campe to keepe the baggage, and went downe the mount Oliuet, setting his men in battaile ray, euen against the gates of the Cittie. Then exhorted he them to play the men, and although they were come downe the hill, yet they should not feare the Iewes for their campe that they had lefte behinde them, for the Brooke Cedron (saith hee) is betweene our campe and the Israelites. With these words they were encouraged, and determined to encounter with the Iewes vnder the walles hard to the gates of the Cittie, trusting to the safegarde and defence of the brooke Cedron. The captaines of the seditious likewise vsed

policie:

policie: for they diuiding their men, sent the company to passe sodainly the brooke Cedron to inuade and spoile the Romane campe that were left in the mount Olinet. These therefore went and fought with the Romans vpon the mount, and droue them out of their campe. Titus looking behinde him, and perceiuing that the Iewes had gotten ouer the brooke, and were in hand with his men, hée was wonderfully afraide, séeing himselfe inuironed with battailes on euery side. They within the towne, when they saw their fellowes once at the mount Olinet, they opened the gates, issued out with all their power that was left in the towne, and encountred with Titus, where he had set his men in aray ouer-against the gate, where they made a great slaughter of the Romanes, which (desirous to auenge the shame gotten the day before) fled not, but stoutly withstood their force. Also the Iewes tooke hart to them, fought manfully, & beat downe the Romans, that at length they tooke them to flight toward mount Olinet, so that in their flight many of them were slaine by the Iewes that pursued the chase. Vpon this, diuers of Titus souldiers (séeing themselues beset both before and behinde) counselled Titus to flée with them to the mountaines to saue his life,

least

leaſt he ſhould be ſlaine by the Iewes, and they all together with him. For thou (ſay they) art a great Lord of many kingdomes, and God ſhall one day bring thee to the imperiall crowne of our lord thy father. Now therefore if thou ſhouldeſt bee ſlaine of the Iewes, we are all but dead: and what good ſhould thy death doe eyther to thy ſelfe or to other, to be ſlaine like one of vs? Titus would not be ruled by them, nor receiue their counſell, but kept his ground boldely, without once turning his face, ſaying, I will chooſe rather to dye with honour, than to liue with ſhame. And with that hee rushed vppon the Iewes that were nigh him, and compelled them to recule. When the Iewes that had enuironed the Romane campe, ſawe that, they left the Romaines and came flocking about Titus by routes, aſſailing him on euery ſide, indeuouring alſo with all their might to ouercharge him. Wherethrough in that place was a ſore and vehement fight, and much people ſlaine on both parties: yea, Titus eſcaped narrowly from being ſlaine in that fight, and had dyed indeed, if certaine of his valiant Souldiours had not returned vnto him, and reſcued him out of the Iewes handes. That day were the chiefe of Titus Souldiours ſlaine. Then the Iewes retired

to their place at the walles side. They also went to the mount Oliuet, returned homeward by the brooke Cedron. The Romans seeing that pursued them: whereupon the Iewes turned againe vpon the Romanes, who fled by and by. Thus the Iewes put the Romanes to flight thrise vpon one day.

It came to passe then, that the externall warres paused, and intestine ciuill warres returned more terribly amongst the seditious at Ierusalem. For vpon the first day of the high solemne feast of Passeouer, Captaine Iehochanan and his men came into the temple of the Lord, where he was honourably receiued of the Priests and Elders with the rest of the communaltie. And when they were within, they cast off their vpper garments, vnder which they were armed with coates of lether, & swords tied to their thighs. After that they beset the doores, and laid hold of the priests, slue them and the people also, their hands was so cruelly bent against their brethren, neither regarding the reuerent countenances of old men, nor inclining to the prayers of them that beseought them, without sparing women or children, no not the sucking babes. This done, Iehochanan stood vp and openly protested, that neither Schimeon nor Eleasar, nor any of the rest of the Captaines

taines of the seditious, nor any man else, should haue the soueraignty in that city, but he. Then other hearing that Iehochanan had wrought such displeasure to the people of God in the temple, rose together, and slew very many of Iehochanans part, but in the meane season, what of the one part and what of the other, the Israelites went to wracke, and were slaine in great number. Tydings came to Titus, how the Iewes conspired against themselues and slew one another daily, whereat he reioyced greatly, and came with his whole hoast to the towne, where he found certaine Iewes without that had fled because of the rage of the ciuill wars. When they saw Titus, they came & besought him to enter the towne, & deliuer them from the cruelty of the seditious, and they would be his seruants: for these wars had made them almost weary of their liues. Yet Titus gaue little credit to their tale, although they made many wordes to perswade him that it was true. For he remembred that within three daies afore, he saw the Iewes fight against him egerly, all with one accord, so earnestly one rescuing and defending another, that no discord appeared to be amongst them. Wherfore he would not beléeue their wordes, in that they required succour and offered to

yéelde. And as they were thus debating the matter, sodainly they hard an vproze in the town & wonderfull hurly burly, some crying open the gates, and let Titus come in, other cryed, shut the gates, and let not the Romaines come in. Then certaine vppon the walles called vnto the Romains, spéedily to come vnto the towne, and they woulde then open the gates, that they might enter in, requesting the Romaines to deliuer them from the tyranny of the seditious, least (say they) we should be all slaine by the hands of these rauinous and cruell seditious persons. The Romaines therefore ranne to the gates, and when they approached nigh the walles, and were come within danger, ẏ Iewes hurled stones from the walles, and shot arrowes at them, sleying very many of the Romãs. The other Iewes also that were without the Towne, and had besought Titus to deliuer them from the hands of the seditious, began to assaile the Romaines that were gone to the walles, with such force, that many of them they slue, the residue they put to flight, and the Iewes followed the chase almost to Aielona. Then the Iewes mockt and flouted the Romaines, calling them fresh water souldiours, men of no experience, and innocent fooles, that neuer saw the traines of

war

warre before, clapping also their targets, and shaking their swords against them in mockage.

The Romane captaines seeing these things, they tooke great disdaine at the matter, and in a great yre would haue turned backe vpon the Iewes againe, had not Titus caused the retraite to be blowen. Vpon this, Titus assembled all his counsellours, captaines, and souldiers together, and said vnto them in this wise. I haue a sufficient tryall, and vnderstand well enough your valiauntnesse and courage (most worthy men and souldiours) which farre passeth the strength and manhood of all other nations, and not onely in this most excellent vertue doe yée excell: but also in knowledge and sleightes of warre, in wisedome and forecast yée haue bin chiefe of all other. Now therfore brethren & friendes, I marualle not so greatly at the Iewes subtilty and craft in their swearing to you, for the perswading of a thing, and after kéep not their oath: but this séemeth wonderfull vnto me, that yée suffer your selues still to be deceiued of them, and to be slaine by their wiles. For all the wit yée haue, could not deliuer you out of their snares, but now yet againe the third time yée haue approched the walles, and this is the third time yée haue bin put to

the foyle for your labours. And all this commeth because ye will not be ruled by me, but transgresse your Generall and Lordes commaundement. But now my brethren, take heede what ye do hereafter, it becommeth you not to disobay my wordes, which ye haue done oftentimes. Doe ye not remember a certaine noble man of our country, in the warres of Augustus Cæsar against the Persians, how he put his owne son to death, because that contrary to his fathers commaundement (who was grand captaine of the army under Augustus) he had fought with his enimies, yea although he killed 3. Persians. But what speake I of once? ye haue oftentimes set light by my commaundements skirmishing daily with the Iewes, and that without all discretion, rashly & out of order: whereby you may gather, your enterprises haue no good successe. If you continue these manners, it shall redound vnto your owne dishonours. Wherefore it were better for you to leaue off these partes, & lay away your pryde, contumacie, and stubbornnesse: which if ye do, things shalbe in better safegard. Much more spake Titus to his men, rebuking them sharply, not mentioned here, but declared at large in the volume that we writ vnto the Romaines. When he had

said,

layd, his Princes and Captaines fell euery one prostrate to the earth, and besought him of pardon for their rashnesse, in that they had so vnaduisedly and without order against his minde, encountred with the Iewes. Then Titus taking pitty of them, pardoned them, requesting them to beware hereafter, that they commit nothing against his commandement, neither in word nor deede, and so doing, they should haue his fauour, and auoyd his displeasure and danger to death for the contrary. But if they refuse to do it, he would not spare any man, whatsoeuer he were that should transgresse his commandement, but put him to death, and giue his body to be eaten of the foules of the aire. They answered all with one voyce. We are content with these conditions, and will doe whatsoeuer thou shalt commaund vs. After this, Titus considering how earnestly the Ierosolimites were set one against another, bold they were become such cruel enimies, that each of them conspired others death: hee caused the pits, cesternes, and trenches that were about Ierusalem to be damd vp and stopt with earth, that the wayes might be leuelled for his army. This done, he encamped himselfe neere the walles. Against which attempt, ỳ Iewes issued not out of the city after their accusto-

med matter, to put them back from the walls. For Schimeon was otherwise trulled, he had entertained ten M. men of the best of the seditious Iewes, and ioyned himselfe to Iacob the Edomite, captaine of nine thousand Edomites: with whom he had made a conspiracy, vtterly to destroy captaine Iehochanan. And setting vpon him, they compelled him to flee into the court of the temple, where he remained in the gate of the entrance of the temple, with 8000. and 400. good men of warre, all well appointed in iackes.

Eleasar also was against him, and ioyned with Schimeon, becomming an enemie to him that before had saued his life, and so they both together assailed Iehochanan, neglecting the defence of the Citie. By this meanes the Romaines encamped themselues about the walles at their pleasure, raysing towers, and calling trenches to plant their pyzantamis vppon, to batter the walles. The common people of the Iewes, that were vnder the rule and gouernment of the 3. seditious captaines, namely Schimeon, Eleasar, and Iehochanan, (which although they were ill enough all, yet the tyranny of Iehochanan far passed Schimeon, and Schimeon was farre worse then Eleasar, though Eleasar was the head authour and first beginner of sedition

sedition in all Israell,) were amongst them as sheepe ready to be killed. For the foresaid seditious captaines, slue the people at their pleasures, and deuided them into bandes, casting lots vppon them who should haue which, so that one had anothers men, and another man his. And this did they not onely with their owne men, but also with all the rest of the people, in such wise, that when the Romains made any assault, then ioyned they togither as one man to resist the Romaines: and when they had giuen him a repulse, then would they returne to their ciuill warres, and fal togither by the eares among themselues. Extreame and dreadfull was the ciuil conflict at that season, betweene the three foresaid captaines, and so sore, that the bloud streamed downe the channell out of the gates of Ierusalem, like as a broke that runneth out of a fountaine welspring. The Romaines seeing it, were moued with much pitty, so that they wept bitterly. But Ioseph that was among them, was striken with so great heauinesse, that hee burst out into a sorrowfull lamentation, lifting vp his woefull voice in this wise.

Alas, alas Ierusalem, the citty of the great King, how shall I now call thee at this day? or what name shall I giue thee? Sometime

thou wast called Iebus of Iebuſæus that buil-ded the firſt in all this land. After that, thy name was Zedek that is iuſtice, wherevpon the king Iehoram was called Malkizedek for thée was a righteous king, and because he raigned in thée with iuſtice, therefore was thy name Zedek. Then righteouſnes had his abiding in thée, & thy bright ſtarre that ſhined in thée was Zedek. Moreouer in his time wast thou called Schalem, as the ſcripture witneſſeth, and Malkizedek king of Schalem: and that becauſe the equitie of the people that dwelt in thée was then fulfilled. For at that time chooſe Abraham our father (of worthy memory) to worſhip God in thée, and to take thée to his inheritance, to plant in thée the roote of good workes. Wherevpon the tabernacle of God remaineth in thée to this day: as it was reuealed vnto the ſame our Father Abraham. In thée (ſay I) is the ſanctuary of the Lord. For in that place did Abraham bind his onely ſon vppon the top of one of the hils that is called mount Moriah: holy and hallowed: and therefore art thou called Ieruſalem, becauſe our father Abraham (of famous memory) called the place of thy ſanctury *Adonai ireth*, the Lord ſhall ſée: then thy late name being Schalem, this ioyned to it, made it Iereſhalem. For the

Lord

Lord God shal behold the place of thy sanctuary, at what time it shalbe Schalem, that is pure, incorrupt, without lacke or spot: but whensoeuer it is polluted or defiled, as it is at this day, then will he turne away his face from it. Furthermore thou art called Ierusalem therefore: because that who so vnderstands the dignitie & worthines of the place wherein thy sanctuary is, shall bid the angels of heauen to teach in it the doctrine of the holy Ghost, and the spirite of wisedome and vnderstanding, wherewith little children, & the vnlearned in thy land, may be made wise. He also that ministreth in the temple, had on a garment of 4. colours, Scarlet, Violet, Bisse, and Purple. Scarlet in respect of the heauens that be aboue the firmament, Violet & Bisse colours (which be made of flaxe) because of the earth of which they came, finally purple, in respect of the sea where purple is gotten. Therfore when as the priest came into the temple to minister, apparelled in these 4. coulours, he said before the Almightie God: I am come to present my selfe here in thy sight (O lord of the world) in foure kindes of colours, that represent the partes of thy world, and in such wise do I appeare before thee, as though I should bring all the whole world into thy sight. Moreouer, the aforesaide

laide apparrell was garnished with pure golde and precious stones, after the likenes of the tribes of the sonnes of Iacob, who was called Israel: that in that garment, he might haue the soueraignty before the Angels that be aboue, and by them preuaile to bring the vertue of the holy Ghost: by the which they shou'd obtaine wisedome that dwell in this, and prosper in their study and faith, they might haue wisedome and vnderstanding togeather. His loynes also were gyrded with linnen slops, wherewith he couered his secret parts: for it becommeth priests most of al other persons to be shamefast and bashfull, specially when he should minister in the two sanquaries. For there are two sanctuaries, the vtter, and the inner, which is the Sanctum sanctorum, or holyest of all. In the vtter, the priests minister as the high Priest commandeth them: but in the inner, that is, the Sanctum sanctorum, entreth no man, saue the high Priest onely, and that but once a yeare. For in it was the Arke of the couenant of the Lord, in which were laid vp the two tables of the couenant that God made with the people of Israel in the mount Sinai. There is also the rod of Aaron, that flourished and brought forth leaues. All these were in the temple, whiles it was yet stand-

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ing. Ouer against the sanctuary, were 14. staires or steps, vpon the which appeared the miracle to king Ceskiahu. And thou Ierusalem at that time was stronger then other cities, Ladie of all prouinces: for great Kings and Princes builded thée. King Herode much exalted thée, raysing thy walles on height, and besides that also, defended thée with another wall, that he named Antochia, of Antochias a Romane, who liberally gaue much money toward the repairing of the ruines and decayes that were in thée.

How commeth it to passe therefore that thou act brought thus low? and Gentiles haue the rule ouer thée now, and bestege thée, rasing thée, and casting thée downe: yea, they are now in the midst of thée. Wo bée to vs for our sinnes, for the heauinesse of thy strength is dashed, thy sanctuary is troden vnder the foote, and made a sinke of the blond of slaine persons. Drinke now of thy cup (O Ierusalem) with thy daughter Sion, drinke I say, the cup of vexation and griefe together with her: for yet the time shal come, that visions shal be reuealed, and redemption also it selfe, that thy children shall returne to their coastes, with the health of their redeemer. Then shall bee the time of friendship, and then shalt thou drinke the

cup

cup of health and consolation. After that Titus went to view what way he might best assault the citty, and as he deuised with himselfe, he espied a plaine on that side where the sepulchre of Iochanan the high Priest was, whereas he staied a while and sent one of his captaines that were there with him, called Nicanor, to commune with the Iewes that were vpon the wals, to moue them to peace, willing him to say thus vnto them. Friends my Lord Titus is desirous to spare you, and to make a league with you, that you might be at quiet, and out of this danger of destruction. And if you be so disposed to consent thereunto, Titus shall make a league with you yet before night. Nicanor went & spake with the people in such wise, as Titus had willed him. The Iewes gaue him no word to answere, but held their peace: wherefore Nicanor spake vnto them again, and as he was talking to them, one from the walles stroke him with an arrow, and killed him. Whereat Titus was exceeding wroth, that they should shoote at his captaine offering them peace, and his death grieued him marualously. Wherfore he commaunded ladders, brakes, slings, yron Rammes, and other engines of warre, to be brought to assault the towne. So the souldiers brought on yron

Ram

ram to batter the walles, and planted it vpon a mount accordingly.

The Iewes seeing that, were sore afraide: wherefore the three seditious captaines ioyned themselues in friendshippe, and forthwith opened the gates, issued out, and beate the Romaines from their peeces and engins that were now ready addressed, setting fire on the ram, slings, and all the other engins, a few excepted, which Titus and his men saued from the fire. In this conflict, the men of Alexandria that serued Titus, behaued themselues like tall fellowes, in the resisting of the slings from the Iewes: yet the Iewes preuailed, and got the vpper hand of them, till Titus came with a strong power of picked men to succour the Alexandrians whereas twelue of the stoutest Iewes were slaine.

In the same skirmish Iehochanan a Captaine of the Edomites, that came to aide the Iewes, was slaine by an Arabian, that came behind him and stroke him with an arrow, whiles he was talking with the Romans that had intreated him to come to them. For whom the Edomites mourned & lamented sore, for he was a good man of warre. The next night certain of the seditious, chiefly of Iehochanans & Schimeons company, issued out

out, & came to the three wodden towres that Titus had erected before the walles, to driue out of them the towne, and to see what the Iewes did, where he had also set both within and without them, for their defiance, a great garrison of valiaunt souldiours. Whosoeuer were nigh the towers, those the Iews slue, the other fled to Titus campe.

The Romaines that were in the towers, knowing nothing of the matter, & trusting to them that were set about the towers for their safegard, slept all the night. After the Iewes had thus slaine the Romains watch, and put them to flight, they came to the towers with saiwes, and cut the feete asunder, so that they fell sodainely togither with them that were within, which were very many, & slue them euery one. Titus hearing the alaram, and the crashing of the falling of the towers, was sore afraide, and all his whole armie, and not knowing what the matter was, they durst not stirre toward it: so the Iewes returned cleare into the towne. On the morrow Titus brought his whole power to the walles, and while the Iews were at their contentions in the towne, he addressed another great ram, wherwith he sodainely stroke the vtter wall, and battered it through. Whereupon the people that warded that wall, were faine to

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withdraw themselues within the safegard of the second wall. Then Titus commaunded his souldiers to rase to the ground that wall that he had pearsed, and to carry away the stones thereof, that they should be no let nor hinderaunce to his men. This was the most substantiall and strongest wall of all, thicker then both the other, and was builded by Herod. The Romains labouring earnestly in the defacing of the vtter wal, were slain in great number by the Iewes from the middle wall, before they could finish their purpose. The chiefe of the Iewes, perceiuing that Titus had not onely taken, but also quite pulled downe the vtter wall, and how there was now but two walles left about the towne, it went to their hearts, & made them loke about them. Therefore began the seditious now earnestly to thinke of vnity, and concord among themselues, so that they deuided the Towne amongst them into three wardes. Iehochanan was appointed to that ward that is on the north part of the temple, beside the Antochia. That part of the towne that was toward the toumbe of Iehochanan the high Priest, was attributed to Schimeon. To Eleasar was committed the keeping of the wall. These exhorting one another to play the men, did valiauntly resist the Romaines

manes: so that the conflicts then beganne to bee sore and hard. The Romaines for their renowme and fame, layde on loade, and the Iewes againe stucke stiffly to their defence, seeing their ende at hand if they were slacke. Titus now and then exhorted his souldiours to play the men, promising them that would valiantly make any enterprise vppon the Iewes, aboundance of golde and siluer, and much honour withall. Then stept forth one of his souldiours named Longinus, and put himselfe amongest the routes of the Iewes that were issued out of the Towne, where he slew a couple of the chiefe of them, and straight recouered himselfe againe within the aray of the Romaines. But the Iewes shronke not from the Romaines, for they were in a feruent rage and wonderfull disdaine: and to further their courage, Schimeon came to his men, and cryed vppon them with a loud voyce, saying: For the reuerence of God friendes) flée not this day, whosoeuer doth flée, let him be sure hée shall dye for it, and his house destroyed. Titus also admonished his to kéepe their aray, and not to giue backe to Schimeon. Then went hée himselfe to that part of the towne, where Iehochanans warde was, there hée caused an yron rammne to bee planted and bent a-

gainst

gainst the wall, (for there was a very large plaine.) There was at that time in Ierusalem, one called Kantor, who got to him a company of the seditious, and shot from the walles into the Romaines army, where he slew very many, compelling the rest to retire. This Kantor with 9. other tall fellowes, whereof he was the Dexurian, defended one part of the Towne. Now as the Romaines bended the ramme to batter the wall, Kantor cryed vnto Titus, I beseech thee my Lorde Titus, be mercyfull to this most famous Citie that is almost beaten downe already, doe not deface it vtterly, but take pitie of the sanctuary that is in it, and destroy not the habitation of the Lord God. Titus at his request commaunded his men to stay, and to leaue off battering the wall. Then said he to Kantor, Come forth hither to me, and thou shalt saue thy life, I will pardon thee, thou shalt not be destroyed, Kantor answered, I will if I can perswade these my fellowes to come with me. But he did it vpon colour, for none other cause, then craftily to trifle out time, whereby he might cause Titus to leaue of the assault for a while. So he spake vnto his fellowes which knew his minde, that the Romaines might beare. Let vs go downe and flee to the Romaine ar-

mie! Then they drew out their swordes as though they would kill him, and striking vppon his harnesse, hée fell downe to the ground in the sight of the Romaines, which were ignorant of his deceit. Then one of the Romaines let flie an arrow, that wounded Kantor vppon the face, and glauncing from him, slue another that stood by him. Then Kantor cried out, What do yée? will yée shoote at vs that desire to be at peace with you, which yée graunted your selues, and now will breake your promise that yée made vnto vs? Is this the rewarde my Lord Titus that thou renderest mée, for going about to flée vnto thée? that thy souldiours should shoote at mée, hearing me to require conditions of peace? Now therefore my Lord, may it please thée to send hither some man of honour, to whom I may come downe and receiue assurance of thy promise, to bée as one of thine owne men. Titus thinking he meant good fayth, spake vnto Ioseph, willing him to goe and make peace with the Iewes in his name, then to bring him vnto him, that hée might finde safegarde of his life, from the common destruction. Ioseph aunswered, why wilt thou send mée? what haue I offended thée? haue I not euer done thée true and faythfull seruice? Therefore if thou beare me

any good will or fauour, send me not vnto him whom I cannot trust. For Ioseph vnto trusted some subtiltie, knowing Kantor afore. So Titus sent one captaine Iiarus, who sayd vnto Kantor, come downe and let vs go together to Cæsars sonne.

Kantor desired him to holde abroad his cloake lap, that hé might hurle him downe his money that he had there, (least the Iewes perceiuing it, would take it from him) and then hé would come downe. And as Iiarus held vp his lap to receiue the money that Kantor spake of, Kantor with all his might cast downe a great stone, which Iiarus espying, lept aside and auoided: but it light vpon one of his fellowes and slew him. Titus was wounderfull wroth at this, and forthwith planted yet another ram against the wall, and at length layd it flat vppon the ground. Then commanded Titus to make fires about the Wall, whereas the Iewes should escape by. Kantor seeing that, would haue fled, and as hé made hast to escape the fires, the weight of his armour bare him downe into the fire, and there hé died, more destroous of death then life. Then entred the Romaines within the second wall, against whom the seditious fought with such vehement force, that they preuailed a-

gainſt their enimies, ſlue many of the Romaines, and forced the reſt to retire vnto the firſt wall that they had beaten downe afore. In this ſkirmiſh Titus himſelfe toke a bow, and ſhot at the Iewes in ſuch wiſe, that not one of his arrowes were ſpent in vaine, but that it did ſome annoyance vnto the Iewes. The Iewes notwithſtanding gaue them the repulſe from the Towne, and they were not able to make their party good with them. Within foure dayes after, came vnto Titus a new ſupply of ſouldiers out of all quarters for aid to the Romaines, by whoſe helpe they preuailed againſt the Iewes, at ſuch time as they iſſued out of the towne, and conſtrained them to withdraw themſelues within the walles. Yet Titus pitying the miſerable ſtate of the city, Temple, and people of the Lord, at that time commaunded his people to withdraw themſelues from the wals, and to leaue off the aſſault for a while, that he might offer peace vnto the Iewes, to ſe if they would now be content to ſubmit themſelues vnto the Romaines, to haue quietneſſe and reſt without daunger of deſtruction. Wherefore hée gaue them truce for fiue dayes. And vpon the fift day hée came to the gate of the City, whereas hé ſtraight way eſpyed Schimeon and Iehochanan together

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preparing fire to destroy the Romaines Enginges of warre; for all the Iewes had agreed togither with one accord and one minde, still to withstand the Romaines. Therefore Titus perceiuing the Iewes to bee so desperately set, that they had euen vowed their liues to death: he began to offer and propose vnto them conditions of peace, and sharply to reproue and blame their obstinate stubbornesse, saying, I haue now woone two of your walles, and yee haue but one left. Therefore, if yee will continue still in this selfe-willed frowardnesse, what will yee doe (most miserable creatures) when as I shal atchieue also the third wall, and quite destroy your Citty, pulling downe your temple and all? Why do yee not rather fauour and spare your owne liues, your wiues and children? But the Iewes set vpon a sullen obstinacie, would in no wise heare Titus speake. Therefore Titus sent Ioseph to declare his minde vnto them in Hebrew, that they might safely credit his promises, and the peace that was offered. Ioseph therefore went, and stood ouer against the gate, keeping himselfe aloofe off, for hee was afraid to come nigh the wall, knowing that the people hated him, because hee had yelded himselfe to the Romaines. Hee called

therefore vnto them aloude: hearken all ye Hebrewes and Iewes, I will declare vnto you that shall be to your commoditie. Then the people gaue eare vnto Ioseph who spake vnto them in this wise.

An Oration of Iosephus, *to the Citizens of Ierusalem.*

You should ere this (good people of Ierusalem) haue fought so earnestly, whilst your cities were yet standing, and your land replenished with people, ere euer this mischiefe had lighted vpon you. Now that with murders & slaughters amongst your selues you destroyed one another, and polluted the temple of the sanctuary with the bloud of ye murdered. haue not spared your owne liues, you are become few in number, a small sort of you left: what hope haue you to preuaile? Againe, you haue stirred here, and prouoked a valiaunt nation, which is euler ouer all people, and hath subdued al other lands, which also hath those nations in subiection vnder him, which sometime raigned ouer you: besides this, you wage battaile with the Romaines without all discretion

tion and welcome, without any remorse of this moſt famous Citty, without any ruth of the ſanctuary of the Lord, without any compaſſion of your owne liues. Neither yet doe ye forſake your purpoſe, for I perceiue you to continue in this ſelfe will to withſtand the Romaines ſtill, which is nothing els then to ſpread abroad this calamitie, further both vpon the people of God, and vpon his holy Temple. Albeit, I am not afraide onely for this holy Temple, and moſt renowned citty, leaſt it ſhould bee raſed and deſtroied: but for the ſacrifices and burnt offerings, leaſt they ſhould ceaſe as the dayly ſacrifice is ceaſed. And why? becauſe wee haue ſinned againſt our Lord God. Wherefore is his ſhadowe departed from vs? becauſe that in this ſame Temple wee haue kept warres, making it an habitation for the wicked, a tabernacle of ſeditious perſons: yea, euen the miniſters and holy men of God haue ye murdered, and within the walles of the temple haue ye ſhed innocent blood without meaſure. Se now (deare brethren) marke what ordinance, what engins, what inſtruments of deſtruction, are addreſſed to beate downe the temple, the fire is already kindled to ſet a fire the ſanctuary. And loe, euen your very enemies are ſo pitifull of your temple, and they would

not haue it declared. Wot you (deare brethren and friends) why are ye led with no remorse of your selues, that your enemies may once remoue from you these engins of warres? What haue you now left to trust vnto, when as two of your walles are already battered downe, and one onely remayneth? You will say peraduenture, we put not our trust in our walls, but in our God. Are ye not aware that your God hath long agone giuen you ouer, and hath turned him to your enemies, because they haue with greater honour and reuerence worshipped his name, then we which rebelliously are fallen away from him? Wherefore God assisteth not vs, but our enemies: Insomuch that except it be in such countries, whereas either for extreame colde of the one side, or exceeding heate on the other, no man is able to abide, all Lands, all Nations are vnder their dominion. Tell me, I pray you, what expectation haue you, seing God hath made them a terrour vnto all Nations vppon the earth who serueth them? Why will not you obey them, that you may liue and not perish? Doe ye not consider it is come to their turne to rule ouer all, that God hath committed dominion vnto them, and aided them with his assistance? Remember you

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not how God in times past aided the Egyptians, insomuch that they obtayned the dominion ouer all the whole world: but afterward departed from them, and assisted you to get the soueraignety ouer other nations: After that forsoke you againe, and gaue the Empire to the Chaldeis, Assyrians, & Persians which raigned far and wide ouer many countries: Now also hath he giuen them ouer, and helpeth the Romaines these many yeares, so that they beare rule ouer all: If you will obiect and say, To what intent should God giue the dominion vnto the Romaines, or other nations ouer the world and ouer his inheritants and people also, which is an holy people, a peculier and speciall nation of all the earth: should yée not bée ashamed to say this: With what discretion can you wounder at this, knowing that all mankind one and other, are the handi-worke of God, who exalteth whom he list, & whom he list he thrusteth downe: Ye say yée bée the children of God, and his proper possession, and yée aspire to the soueraignety: therefore it cannot bée that God should determine any thing vppon you by chaunce, fortune, or sodaine anger and displeasure, I graunt. But wot yée what: The shaddow or protection of the Lord hath forsaken you, because of

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your sinnes and transgressions against the temple & his holy ministers. How then can you stay vppon his helpe, when as he hath withdrawne his louing countenaunce from you, and your sinnes haue made a diuorce betweene you and him? Oh my deare children and brethren, let neuer this imagination enter into your harts, for it shall nothing auaile you. Why will you, my deare brethren and friends, make warre vppon the Romaines, when as they are Lordes ouer nations, and haue pearced the streetes of India, and all the Iles of the Sea, euen to the great Ocean Sea, and from thence to all the parties of the East, whose dominion extendeth to the vttreame partes of the earthe Sea, euen to Britaine, & ouer all Scotland, which is enuironed on euery side with Seas, whose people are huge like Giants, of a big stature, & of mighty courage, most expert archers, and valiant souldiers in battaile. To whom when the captain of the Romans came, they gaue him the repulse, and would not be subdued: but when the princes of the Romans came, they brought them into subiection & seruitude vnder the Romanes. What you say (my brethren and friends) you will rather all dye, then serue the Prince of the Gentiles, and that death is better for you

then

then life, to bee driuen to lie with your eyes, the calamities of the sanctuary of the people of God. Search the histories and Chronicles from the time of your ancestors. When was there euer any time wherein you were free from the yoake of the Gentiles? Do you not know that Iacob our father of worthy memory, who was alwayes with God, & God with him, tooke his iourney into Egypt, to bee a stranger in a strange land amongst a proud kinde of people, least hee, his children, houshold, & cattel, should perish with hunger? There hee had with him his 12. sons which hee had begotten, and diuers other with his whole family, for feare of the grieuous famine that was at that time. Remember you not when that Iudas with his brethren went downe into Egypt, how Ioseph was moued as a stranger to picke a quarrell against his brethren to bring them into bondage, bearing yet in his minde what iniurie they had done him? Wherefore some of them hee cast in prison, & banged them at his pleasure with crafty accusations, especially Iudas, who was the chiefe amongst them, of whom all the Iewes take their name, who if hee had beene so disposed, had beene able to lay Ioseph at his feete a thousand times, not knowing him to bee Ioseph. Wherefore when hee was

so roughly and so sharply taunted of him, he might haue killed him in his rage. For he was a bery bold man and a hardy, and of a noble courage, which surely had not forced a ruth to haue slaine the Egyptian, and once in all his fellowes. Notwithstanding he did not so, but contrary submitting himselfe vnder the yoake of Ioseph, called him his Lord and good maister, supposing him to be some Egyptian, humbled himselfe before him, to obtaine his petition, & to get come least his father, his brethren, and their family should die for hunger. What should I say of Ioseph, so beautifull, so wise and witty a man: was not he faine to serue in Pharaos house, where in although his wisedome was wel knowne, insomuch that Pharao set more by him, then by all the noble men that were then aline, was also called Lord, great maister, and Pharaos father: nevertheless, he humbly besought Pharao, that he might sustaine his father and brethren with bread, knowing that at that time the dominion belonged vnto Pharao and his people, being giuen them of God. And although Ioseph had lift to returne into the land of Chanaan, with all his fathers whole household without Pharaos leaue: no man could haue letted him to do it, for he bare the greatest rule at that time in Egypt

gypt, yet he did not so. Beniamin also was likened to a rauening woolfe for his fiercenesse, when hee was fetched againe by force of Ioseph steward, layning a lie vppon him, how chanced he did not kill him, or els when hee alone pursued Beniamin and his other brethren, could not he if he had list haue slain the fellow, and buried him, so that the matter should neuer haue come to light? Notwithstanding, they did nothing so nor so: but Iudas wisely weying the exaltations and detections, the promotions and disgracing, with the common courses of the world, returned againe with his Brethren into the Citty, went to Ioseph and besought him, vntill his bowels were mooued to pitty, and he was knowne of his brethren. All these things both the most holy Law of the Lord rehearse vnto vs, and putteth vs in minde of, for this intent, that we may learne to beare for necessities sake, the yoake of him that hath the preheminence and rule for his time. Neither let any iudge or thinke, that Ioseph offended God, in that he submitted himselfe vnder the yoake of Pharao: for it is no shame for a wise man to crouch vnto him, whose helpe he standeth in need of whatsoeuer he be, much more if he be a king or a Lord, know ye not that our fathers were

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in bondage to king Pharao in Egypte. But after the Lord remembred the couenant that hee made with our fathers, and had determined to lead them out of Egypt: hee sent Moises our maister, of famous memory, his Angel, his chosen, who knew the Lord to bee with him, whereby hee was able to destroy whosoeuer did rise against him. Neuertheles when he came to Pharaos presence, who then bare rule in Egypt, hee shewed not himselfe in armes, but rather with thunder and hayle, that Pharao might well perceiue and know God was the Lord. But at what time as Pharao oppressed the Israelites too sore, our maister Moses (by Gods helpe) brought them out of Egypt, with a strong hand and stretched forth armes, against the Egyptians, whom hee punished with continuall plagues, by that meanes deliuering the Israelites out of the hands of their Lords and maisters, and bringing them to the mount of God, made them heires full of all goodnes, that is to say, of the most holy law of God. And after Iosua had subdued the holy land to the Israelites, and that they inhabited it, there chanced vnto our fathers, times of aduersities, as is mentioned in the bookes of the Prophets, so that they were constrained to serue the king of Aschur a long sea-

son,

ten, and the kings of Persia: to the Chaldées also were wée in bondage, although not very grieuous, but tollerable. Moreouer with other kings of the Gentiles wée had warres, & sometimes wée were put to foyles, sometimes wée had the vpper hand. Now therefore, my brethren, tell mée, what shame were it to you, if you were subiect vnto the Romaines? Or what are you to bée compared to other nations that bée vnder their dominion? Do you not sée that the Romanes raigne ouer your enimies, and beare rule ouer them that sometimes were your maisters and haters? Were it not reason that you should slone them, which haue brought down your enimies, and reuenged you of them? Which notwithstanding you haue nothing at all done, but rather haue hated them, as men void of all perseuerance, without weying and considering, that since the time you were vnder them, yée haue alwayes liued in most quietnesse and peace. And I my selfe when I withstood the Romaines in Galilée, knew very wel that I should be ouercome at length, but I could do nothing for the seditious persons that were with mée, which would in no wise follow my counsell: yea, it stood me in hand to take héede of mine owne person, that I were not killed of them, after

I had once counselled and moued them to giue vp the Towne. Wherefore seeing the matter stood so, and God knew my heart, I thought best to fight against the Romains as I mought, & when occasion serued to escape to the Romains, to take it. Further, when I was in the caue with my forty companions, I had bin lost and vndone, had not God giuen mée counsell, making mée a way to escape and saue my life. For they had almost slaine me, because I gaue them counsell to yéld themselues to the Romaines, and to obey them. For I saw this was the time of the Romaines to beare rule, and that God had appointed them to bée Lordes ouer all nations. For this is his manner, like as aboue he hath made some to be rulers ouer other some: euen so beneath also he hath set rulers ouer the Kings of the earth. Who can controule him that is stronger then he? The Romaines at this present, haue the dominion ouer al lands and people, ouer the Egyptians, Assyrians, Persians, & Chaldées, (to euery one of these you haue bin in bondage) and ouer other nations also, which neuertheless, till their ground, sowe, mowe, plant, & gather in their fruites: and who hath the profit of these goodes and labour but the Romaines? who vphes the other toile and

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trauell, liue in peace and rest themselues.

Wherefore marke this also my brethren, The kings of Macedonia once had the rule of the whole world, specially in the time of Alexander of Macedonia, but at this day their Empire is taken from them, and they are become subiects to the Romanes. They when the Romaines first set vppon them, were very haughty and coy, determining to resist the Romaines: notwithstanding they were ouercome of the Romanes, and are vnder their subiection at this day. What should I speake of the people of the Philistines, which heretofore alwayes haue vexed and annoyed you: doth not the weanest amongst all the Princes of the Romaines beare rule ouer them? What hope then haue you to escape, when ye know the Philistines were euer stronger then you, and you were oftentimes ouercome of them: as for example, Saule your king was slaine by them. But you will say, Dauid the annoynted of the Lord of Israel, pulled them downe, and brought them into subiection. Wote ye what? then God looked vppon you with a fauourable countenance, and fought your battailes himselfe: but at this day he is in no wise present with you, for he hath turned away his countenance

of saluation from you, because you haue sinned against him. And which of you can say he hath intelligence of the secret of the Lord, or hath receiued any such watch word, as God gaue at that time vnto *Dauid*? When thou shalt heare a sound of mourning in the toppes of the Mulberie trees, then shalt thou set forwarde, for then shall the Lorde goe before thy face, to smite the tentes and Campes of the Philistines. Whosoeuer (I say) hath knowledge of any such token, let him reueale it to his neighbour, and I could well consent to follow it. But seeing there is no such thing, hearken vnto me my dere brethren, come and serue the Romanes in peace and tranquilitie. It shall be no dishonestie for you, with the kings of Persia to be subiect to the Romanes: they that sometime were your maisters, shall be now your fellowes and companions. But if you will persuere and stand in your opinion still, I will enter into this discourse with you: Tell me, I pray you, when were euer your auncestors free, and when were they not entangled with the warres of the Gentiles, and the dominion of other nations? Had you not euer the victorie from the time you came out of Egypt, vntill the raigne of Saul the sonne of Cis? So long as the Lord was your king, 2.Sam.5.

you were in bondage to no man, you serued God as your only king. But after that your euill and corrupt desire stirred you to be like vnto the Lord, and left he should raigne alone, to chose a man to haue the dominion ouer you, according as the custome was in other nations (I meane Saul the sonne of Cis, and the other kings euery one) then serued you him, you and your sonnes, and the chiefest of you became his ministers, your goodliest daughters were made his confectionaries, his cookes, and his bakers. After Saul raigned Dauid, of worthy memory, who ruled ouer many nations. But euen he also brought you into bondage, and put diuers of you to death, to satisfie his pleasure withall. He being dead, you serued Salomon his sonne, who neuer a whit lesse then the other, euen as he listed, exercised dominion ouer you: he also take vp your sonnes and daughters and made them his slaues.

After this, came other most wicked kings: so that from that time your countrey began to go to wracke, and he that was the best amongst them was Roboboam, which said vnto you, My father corrected you with whips, but I will scourge you with Scorpions. And so did the rest of the kings, which raigned after him: very few of them pleased God.

All the other wrought abhomination, not one of them did any good, or raigned in the feare of the Lord.

And in this maner remained the Empire long time with you, vntill the kings of Chaldea came and led you captiue into Babylon, whereas you were kept vntill Choresches time, King of Persia, who sent you againe into your country with a wonderfull deale of gold and siluer, with great honour, which was counted vnto him for righteousnesse. After Choresches death, rose against you the most wicked kings of Greece, who warring vppon you, gaue you great ouerthrowes, vntill God stirred vp the spirites of certaine sage priests of the stock of Chasmonani that reuenged your iniuries. At that time you were brethren and friends with the Romanes, and friendship grew betwixt you many yeares. After that, you fell from the stock of Chasmonani, which had deliuered you, and chose one whose name was Herod, who oppressed you greeuously. After him, succeeded Archelaus his sonne, hee yet layd a surer yoake vpon you: wherefore falling from him, yee protested neuer hereafter to serue the Kings of Iuda. So going to the Romanes, willingly yee submitted your selues vnder their subiection, to serue Au-

Cyrus.

gustus

gustus the Emperor, who ordered you gently. Him you serued as other nations did, and it was to your praise, because yée were vnder a good Gouernour. Therefore now my brethren, and children of my people, what meane you at this present, that you haue determined to dye, and doe not rather spare your selues and your children? Consider I beseech you, the things that growe vppon the earth, and all liuing creatures, beasts, wormes that crépe vppon the ground, foules of the ayre, and fishes of the Sea: do you not sée how euer the stronger hath the dominion ouer the weaker: neither is it any rebuke or shame for the weaker, to giue place and obey that which is stronger. For the Ore and Goate are in awe of the Lyon, the Ram and the Ewe of the Woolfe, the Cow and the Lambe feare the Beare, the Goate, the Lybard, the Hawke is afraid of the Eagle, the Doue of the Hawker. Wey the maner of beasts and birds amongst their owne kind, you shall sée euer the bigger and stronger, to be maister ouer the lesse and weaker. And so in all other things, the stronger set themselus before the weaker alwayes. Wherfore yée mortall men learne yée héerat: did not one God make all things and he himselfe hath dominion ouer them all? Notwith-

standing, all things are so knit together amongst themselues, that no one thing can stand without another. But hée that holds vp all things, is the blessed God, who if hée list, can bring them all into dust againe, his name bée extolled for euer. Take example, I pray you, for the parts of the whole world, you shall sée one part to bée in subiection, another to beare rule. Wée not then too stiffe necked to peruert the naturall courses of the world, but rather let your election follow the causes and euents of the same: which if you doe, you shall bée esteemed for wise men. Now my déere country-men, neuer thinke it shame for you to serue the Romans: it is time for you now to turne to the Lord with your whole hart, and then euen you also shall haue the dominion ouer other nations, according to your desire. This shall then come to passe, when you follow your Lord God with all your strength. Therefore neuer thinke that the Romaines, which haue rule ouer you at this day, are of lesse power then other people that heere tofore haue had the dominion ouer you. For they are a mighty nation, their empire and rule ouer other people they haue from aboue, as I haue proued to you by the similitudes of brute beasts, which according to nature beare rule one ouer another. Forwith-

withstanding, in mankinde it should neuer haue come to passe, that the bigger should so haue dominion ouer the lesse, vnlesse for their sins, for the which they are so punished, that one is compelled to bow his necke vnder anothers yoake. Now therfore my deere people, take humilitie and meekenesse vnto you, neuer couet to alter the law of nature, but rather receiue my words & follow my counsell, obey the Romanes, prest and ready to make league with you, according to their bountifulnes, that yee may liue & do full well. When Ioseph had spoken these things in the hearing of the citizens of Ierusalem, they burst out and wept, gnashed with their teeth, and railed at Ioseph ouer the walles, hurling stones and darts at him, to haue killed him.

Therfore when Ioseph saw that they would not follow his counsaile, but were so stiffenecked, he began to rebuke them most sharply, crying vnto them in this wise, Woe to all froward people, and such as rebell against the Lord God: What meane yée you wretches: what haue ye to leane vnto, that ye are so stubborne, when as neuertheles the Lord is gone from you? For you are wicked people, and haue sinned against him. How can your sinnes be purged, which you haue committed in the temple of the Lord, by shedding

of innocent blond, without all mercy: yée are most guilty, for yée haue fought in the temple and sanctuary of the Lord, yée haue defiled it with dead bodies of them whom ye haue slain in the midst therof. Besides that, yée haue suspensed and vnhallowed the name of the Lord with your fightings, making wars vpon the sabboth day, vpon your solemne and festiuall dayes.

Tell mée now yée froward rebels: whether did euer your forefathers preuaile against their enemies with speare & shield, or rather with prayer, pennance, and pureness of hart, wherwith they serued God, & againe he deliuered them? But you, what haue you to trust vnto, when as yée are vnfaithfull? Your shadow and protection is departed from you, & your Lord God aideth your enemies, whose power he maintaineth to destroy you. If you imagine to bée deliuered with your swords and speares, you are fouly deceiued, wheras God would not that ye should escape ỹ hands of your enemies. Open your eyes, and sée what Dauid the annointed of the Lord sayd: For the Lorde will saue neither by sworde nor speare. Call to your remembrance (yée very fooles) Abraham your father which begot you, by what meanes he ouercame Pharao the king of Egypt, who violently had taken

ken away Sara his wife frō him: surely none other way did he obtaine the victory, then by prayer vnto the Lord, who stirred the spirit of Pharao, and put him in minde to restore his wife Sara, cleane and vndefiled. Abraham was quiet in his bed, and at rest from all troubles, but Pharao that great Lord and ruler, hée was punished in the meane season with great plagues, because of Sara whom hée had taken to him by violence, to deflowre her, which God would not suffer, but rather vncouered Pharaos flesh, that he was faine to shew the secret parts of his body to Phisitions, to sée if they could heale them. But who cā cure the infirmities which God sends, or who knowes his intents? For who knew that Ieschaciabus biles could be healed with a plaister of figs, or Naman Syrus lepry with the waters of Iordane, or the bitter waters with wormewood? Wherfore when as no man could cure Pharao, he was glad & faine to speake Abraham faire, and to entreate him to pray vnto God to take away frō him this plague, and so by his prayer Pharao recouered. Then Pharao apparelled Sara in precious garments, gaue her gifts, both of gold & siluer, & precious stones, and sent her home honest, pure, & holy, to Abraham, liuing then at his owne house. Isaac also when he was driuen

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out by Abimelech king of the Philistines, & had with him the bond-seruants of his Fathers houshold, to the number of 800. and eightéene, with whome Abraham had discomfited fiue kings, beside many other moe of his family, so that hée had béene strong enough to haue inuaded the Philistines: yet hée would not do it, but with all méekues and humility, hée vsed himselfe towards the king of that countrey. Notwithstanding, after he was driuen out of the land, the Philistines came vnto him, and entreated him, saying, We perceiue the Lord God is with thee, &c. as it is written in the Scripture. What shall wée say of Iacob, when hée fled from the presence of his brother Esau, hée carried nothing with him but a bare staffe, wherewith hée passed ouer the riuer Iordane, as it is written: With my staffe passed I this Iordane. His necessaries that hée toke with him for his iourney, was prayer, wherewith hée made all his warres. That was it for the which God assisted him, when he went away to Laban, and when hée returned from him, when also he was deliuered out of the hands of his brother Esau who sought to kill him. Moreouer, by the way as hée returned, when hée wrestled with a certaine man that ouercame him. Oh Lord, who is able to

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number the mercies of the Lorde, and the marualles which hée wrought with our fathers of worthy memory, Abraham, Isaac, and Iacob? What should I speake of Moses our Shepheard, the man of God, that feared the crueltie of Pharao, vntill hée writ in the Lawe, that hée had called the name of his sonne Eleasar: for he said, the God of his father helped him, and deliuered him out of the hands of Pharao. And when he came before Pharao to deliuer Israell out of his hands, and to lead them out of Egypt: what things els ouercame hée the tyrant withall, then with prayer? Did hée not ouerthrow the pride of Pharao and his Charmers, onely with the rodde of the Lord which hée had with him? Wherewith also hée smote Egypt with tenne plagues, and diuided the Sea into twelue pathes. And at the red Sea Moses resisted not Pharao and his hoast with force of armes, but with prayer: wherfore Pharao and all his were drowned in the bottome of the Sea. But Moses sang a long of praise vnto our God, while the souldiers of the Egyptians perished, that came against Moses and the people of Israell with weapons, horses, and Chariots. Notwithstanding, by the meanes of Moses prayer, they were ouerwhelmed all in the sea, so that

not one of them escaped. Who is ignorant of this, that prayer is of more force then all instruments of war: that it spéedeth and hasteneth the helpe of the Lord, and his saving health? Doe you not know when Iosua the minister of Moses passed ouer Iordane, that hée was a warlike man, and had with him very many most valiant souldiers, neuertheless, hée destroyed not the seauen walles of Iericho by force of warre, but all onely with prayer, and with the shoutes and noise of the Priests of the Lord, our forefathers? Know yée not how that prayer anailed Gedeon, when as he with thrée hundred men, vanquished the whole hoast of Median Amelek, and the people of the East? If prayer had not helped him. I pray you what had thrée hundred men béen able to do against so great a multitude? Marke (yée fond people) what chaunced in the Arke of the couenant of the Lord, that the Philistines toke away. Our fathers truely were not able to recouer it by their swords and force of armes: but with that prayer that the iust men of that age made, the Arke was brought againe vnto his place. Consider the times of Hezekia King of Iuda, when as Sennacherib king of Assur came by blaspheming and railing vpon the sanctuary of the Lord our God

of

of hoastes, breathing out the pride and malice of his heart. By what meanes he was ouerthrowne? Did our fathers ouercome him by force of armes? May without doubt: but with prayer and supplication. For Hezekia the king went and put on apparell meet for prayer: in stede of a shield, hee toke sackcloth: for a helmet, hee cast dust vppon his head: and instéed of arrowes and a sworde, hée set hand vppon prayer and supplication. And the prayer that Hezekia made, mounted vp so farre as an arrow had béen euer able to flée: so that his one petition and prayer, ouerthrew 185. thousand most valiant men of the hoast of Sennacherib. Furthermore, the king of Iuda, and king of Israel, and king of Edom, ioyning their powers together, inuaded the Moabites, and in a wildernesse and vnoccupyed and barren drye land, they were in great perill and thirst: what profited them their artillerie and furniture of warre? Did there not issue out for them at the instant prayer of Elizeus a prophet and man of God, plenty of waters in the desart, a brooke in the wildernesse? Came it not to passe also by the prayer of the same Elizeus, that wonderfull hurly burly, a rumbling, and ratling of chariots of war and of horses, was hard in the campes of the Syrians, besieging the

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citie of Samaria, with the which noise the Syrians beeing afraide, fled, no man pursuing nor following them. Yée know also, that by the prayer of the aforesaid Prophet, the famine and lacke of victuals that was in the towne of Samaria, was turned into great aboundance and plenty, insomuch that thirtye Ephas or measures of fine meale, were sold for one peece of siluer. Doe yée not see (most foolish men) how our forefathers had the victory euer by prayer? But let vs come to the beginning againe, and speake of Moses, what time as hée held vp his hands towards heauen: had not Israell the vpper hand of the Amalekites by his prayer? Iosua also by his prayer staied the Sunne & Moon in the sight of the people of Israel, and the Sunne stood still in Gibeon, and the Moone in the valley of Aialon, that the euening was changed into noone day, and so Israel vanquished their enemies.

Sampson also that most valiant giant, vntil such time as he had sinned, did not God euer more heare his prayer, & euer he gat the victory thereby. After he had once sinned, he decayed, as any other meane person. Likewise king Saul all the while hée walked perfectly and purely, his prayer encreased his valiantnesse and strength, but after he had once sinned,

ned, God left him, and gaue him ouer. Dauid also king of Israel, of famous memorie, from the time of his youth till his last end, his valiantnesse neuer failed him, and why? because he alwayes was helped by his prayer, neither would he euer fight against his countreymen and native people, when as Saul persecuted him. Wherefore he preuailed against his enemies, and because he abstained to lay his hands vpon his brethren: therefore afterward all nations feared him. Did not Asa king of Iuda, accompanied with a small number of men, make an expedition against the Ethiopians, and praying to the Lord God, sayd on this wise, Wee indeede know not what to do, but our eyes are bent vpon thee, &c. Which prayer the Almighty did heare, and the victorie followed, so that Asa slue in the campes of the Ethiopians, tenne hundred thousand men. Debora a Prophetesse, by her prayer brought to passe great health in Israell. What shall I tell of diuers other iust & godly women which by their prayers obtained many things. Tell mee (ye mad men) know ye not what Amaziahu king of Iuda did? he hauing warres with the Edomits, vanquished them, & led them prisoners with their wiues and children, and Idols also, to Jerusalem:

then

then fell to worshipping of the same Idols that hée had taken from the Edomites, saying vnto them, You are they which haue serued mée, therefore do I worship you, and by you haue I ouercome the Edomites. To whom when a Prophet of the Lord came and asked him, Why séekest thou and seruest the goddes of that people, that were not able to deliuer them out of thy hand? By and by hée taunted the Prophet againe, saying. Who made thée of the Kings counsell? Wherefore after that, hée was no more reprehended of the Prophet, for the Lord had determined to destroy him, as it is written in the bookes of the Chronicles of the Kings of Iuda. Therefore hée was taken prisoner afterward like a Fore, when hée fought against Ioas king of Israel in Bethschemech. And so was he compared to a lowe and his chayne or chrub, and Ioas vnto the noble and high Cedar tree. Yea, all the euils that euer happened vnto vs in any age, it came of our selues: for our Lord God is righteous in all his workes, that euer he wrought vpon vs. Our enemies did vs neuer so much harme, as we did to our selues, and to our kings. For wot, the Gentiles toke the precious vessels of our sanctuary away to Babel; & brought vs them againe vndefiled: but we polluted

and defiled them our selues, and the temple also with innocent bloud, which wee shed aboundantly within it, adding sinnes to sins euer mo and mo, breaking the law with our euill actes. For who brought the Romaines first against the citty of Jerusalem, but Hircanus and Aristobulus? For they beeing at dissention betwixt themselues, and one hating the other, called the Romaines against this citty. Who brought Antoni and Sosius, Princes of the Romaines, against Jerusalem, but Herod beeing at variance for the kingdome with the house of the Chasmonanites? Who also called Nero Cæsar to raigne ouer vs? Did you it not your selues? Now therefore why rebell yee against the Empire and dominion of the Romaines? If you will say, because the Romaine president Edomeus ordered you too bad: had it not been meete rather to complaine of him to the Emperour, then to rebell against the Romaines, and to make warre against them? But you will say wee rebelled against Nero Cæsar, because hee did vs too much wrong. Wherefore then rebell yee now against Vaspasian Cæsar, a most mercifull man, and one which neuer hurt you? Or why make yee not peace with his sonne to bee vnder him, according as other nations bee, that yee might liue, and not pe-

nithe haue ye not a sufficient proofe of his clemencie and mercifulnesse, when as he hath cause to bee cruel vpon no man so much as vpon me, which drew out my sworde against the Romains, & killed many of them? Notwithstanding neither he nor the rest of the Romaines haue done mee any harme, yea rather they haue bestowed many benefites vpon me: and although I was in their handes, yet they haue saued my life. I confesse, that before they had mee prisoner, I would gladly many times haue fled to them, but I could neuer doe it, for I was euer a fraide of my wicked companions, least they should haue killed mee, and so my death had been to no purpose. But now I praise the Lord God without ceasing, because that for his vnmeasurable mercies sake, hee would not suffer me to be entangled in the same mischiefes that you be in. Neither would I wish to bee companion of such lost vnthriftes and cast-awaies as you bee, which haue shed the bloud of innocents in the temple of the Lord. Indeede if I had beene with you, I should haue beene void of all hope as ye be, seeing ye spare not your owne lines, and your owne contumacie and stubbornnesse is made a snare for you. See I pray you, with how great mischiefes you are taken. First, the

Lord

Lord is not amongst you, insomuch that through the waters which you haue [illegible] amongst your selues, almost the [illegible] of Schiloach are dried vp, which heretofore when the nations made warre against you, flowed in great aboundance, and ran ouer the banks on both sides. But you are ouerthwart rebelles, that euer prouoked the Lord God vnto wrath, you haue made slaughters one vpon another in the middest of the temple of the Lord: how can then the glory of the Lord dwell amongst you? Know yée not because of Korath and his congregation, the Lord said vnto Moses and to his people: Seperate your selues from among this Congregation, and I shall consume them in the twinkling of an eye. But you are farre worse than they. For without all remorse or pitty, yée pull downe the temple of the Lord with your owne handes, and your selues set fire on the Sanctuary, which most noble Kings, and most holy Prophets builded: and besides all this, yée neither spare your sonnes nor daughters. And although I bée in the Romaines campe, yet I am not absent from you, for my most dearely beloued wife is present with you, the wife of my youth, whom I cannot set lightly by at this present, although I neuer had children by her:

but rather soue her most intirely, because she can [illegible] a most honest and godly house. My dee[illegible] father and mother are also with you, very aged persons: for my father is at this day a hundreth and three yeares old, and my mother foure score and fiue: but the yeares of my life are very few, euill, and full of tribulation and sorrow, about threescore and seauen, neither haue I liued yet so long that according to nature I should desire to die. Now therefore, if so bee you trust not mee, but suppose I haue proposed these things to you deceitfully, and that there is no trust of Titus couenant and bond, or that his league should be to your hinderance and discommodity: go to, if it come to passe, it shall bee lawfull for you to kill my father and mother and my wife. Yea, I sweare vnto you by the Lord our God, that I shall deliuer my life also into your hands, that you may do with mee what yee list: and by that meanes shall the bloud of my parents, my wiues, and mine bee in pledge. Therfore let the ancients of the citty come forth, & I will make a league betwixt them & our Lord Titus. And doubt yee not, but as hetherto the Lord God would you should bee afflicted and punished by the gouernment of the Romaines: so hereafter, hee shall benefite you thereby, and do you

good,

god, if so be it you will once acknowledge and confesse that all dominion is changed and altered at his commandement, and that God humbleth whom he list, and againe whom he list he setteth aloft. But perhaps you perswade your selues of this, that as long as you refuse to be subiect vnto the Romaines, so long your warre against your selues, Gods wrath and high displeasure and besides that, deferre the longer, and prolong your redemption & deliuerance not only to your selues, but also to your posterity. Now therefore (my deare children) I thought it my part to declare all these things to you, & it is in your power to chuse whether you will: for who so will, let him giue eare vnto me, & who not, let him abstaine from my counsaile. The people hearing these words & sayings of Ioseph the Priest, wept wonderfully, for they could haue bene content to haue followed his counsaile. At this time Titus gaue commaundement to all the Romaines, to send againe the Iewes that were prisoners, and the slaues into the citty. By what meanes he thirsted from himselfe the blood of the seruants, and laid it vpon the necks of their maisters: for Titus tooke pitty of them through Iosephs oration, and his good counsaile. The common people of the Iewes desired nothing more then to haue

come forth, and to fall at agreement, to make peace with Titus, but Schimeon, Eleasar, and Iohochanan, captaines of the seditious, set strong watch & warde at euery gate, charging them to kill al that would go forth. Thus were many killed which would haue fled forth to Titus, and the city of Ierusalem was closed vp, and no man could get out nor in. In the meane season fell a great dearth and famine in Ierusalem, insomuch, that the seditious searched euerie mans house and sheller for foode. And because a certaine housholder withstoode them, they killed him. Thus they dealt with all them that dwelled at Ierusalem, till the victuals in the Towne was all spent, that men beganne to seeke dung and very mans excrements to eate, by which meanes much of the people died for hunger. Whosoeuer at that time could get any hearbes or rootes, mice, serpents, or other creeping wormes (whatsoeuer they were) to eate, hee was counted happie, because hee had founde meate to sustaine and saue his life withall, in that hard famine and terrible hunger. Moreouer, who so had any corne in store that no man knew of, hee was afraide to send it to the mill, or bake it, because of the wickednesse of the seditious, least they should take away from the

their

their sustenance: wherfore many did eate the dry corne vnground in their sellers priuily. At that time also were exceeding rich men in Ierusalem which stole meate one from another, so that the father catcht meate from the son, the sonne from the father, the mother snatcht from her children, the children likewise from their mother: and such as fled out at the gates, or otherwise let themselues downe ouer the wals in the night season, vnawares to the seditious persons, the Romains killed them without. This euill therefore and distresse encreased so long, that the people had deuoured al that euer crept on the earth from the mouse to the spider, from the newt to the weesell: whereby a most greeuous pestilence followed, that innumerable of the people of the Lord died, and there was no man to bury them. When they chanced to finde any dead horse or other beast in the town, a man should see many Israelites striue & fight for it, in all points like to famished Rauens lighting vpon a dead carcase, so that in such contentions very many were slaine. Therefore when diuers men with their wiues and children gat out of the citty to gather hearbes to eate, and chanced among the Romains, the Romains laid hold of the little children, & killed them, saying, Wee will dispatch these, least when

they grow once to mans state, they make warre vpon vs as their fathes do at this day. So many as came out of the gates of the city now and then, the Romaines killed and hanged them vpon gallowses, ouer against the gates of Ierusalem, to the nũber of 500. After the same maner Schimeon, Iehochanan and Eleasar dealt with those Romans whom they could by any traine catch, euen hanged them vp vpon the wals. Wholoeuer also they could perceiue would flee vnto the Romains, they hanged them likewise ouer the wales to the number of 500. But Titus gaue commandement to all his souldiers, that no man vpon paine of death, should kill any of them that fled out of Ierusalem. For he take pitty of the Israelites, and ceased not to speake friendly and louingly to the Ierosolimites: so that he went yet once againe to the wals, & spake vnto the Iewes in this sort. Heare I beseech you the counsell of Ioseph, and come vnto me that you may liue, & not perish vtterly. Spare your people: why will you oppresse them pered with hunger, thirst, pestilence, and besieging? But the seditious hearing Titus speake, were wonderfull incensed, and intended to adde mischiefe vppon mischiefe, handling yet more cruelly the people of God. Moreouer, they railed at Titus to prouoke

him

him to anger, that he might leaue off speaking to the people, which had now almost lost their obedience and feare of the seditious. Wherefore the seditious spake thus vnto the Romans, It is better for vs to die with hunger, & to be killed in this affliction, so to come to the little light we hope for, then to liue, and see the most holy temple of God defiled & destroyed. When Titus saw this, he commanded an yron ram to bee set to the wall to batter it, that hee might deliuer those poore wretches out of Schimeon, Eleasar, & Iehochanans hands, who held them in as captiues. At the same time as they erected that engine to the wall, it fortuned there was in the campe a certaine young man whose name was Memagarin, sonne of Antiochus of Spacesonia, one of the king of the Grecians, who came at Vaspasians commandement to aide Titus. The same young man was very swift, a good runner, and a hardy souldiour, but hee lacked discretion. He came to Titus and said, I cannot but marueil at thy souldiours that vanquish all nations, and dare not set vpon these Iewes to kill them.

Titus hearing the young K. say so, smiled and said, How chances it, that being of this iudgement, thou buckleſt not thy ſelfe, and makeſt thee ready to do like as thou ſpeakeſt?

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Why, wawest thou not out thy sword, to declare thy manhood vppon them? Wherefore the yong king incoraged himselfe, and called together all his Macedonian souldiers, then approached to the Iewes, & began to skirmish with them, shooting with their bowes and arrowes apace. But at length the Iewes handled them so, that not one of the Macedonians, saue only the yong king, which by his good sowmanship and swift running, gat away, and returned to Titus. That Mirmaganin was of the kinred of Alexander the great king of Macedonia, which had the dominion of the whole world, and whom all nations & people stood in awe of. Iosephus the Priest demanded of him whose son he was? He answered, I came of the seede of Alexander, I am the tenth from him. Ioseph said, It may well bee as thou hast said, that thou art of the succession of Alexander, for the valiantnesse of thy heart that thou hast shewed declareth no lesse. Howbeit thou shalt understand that the Romaines haue done wisely to abstain from the assault at this time, because they knew they should haue to doe with a most valiant nation, which thou hauing so wel tried, maist report and testifie when thou art asked the question.

After this, Titus diuided his whole army,

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and laid them priuily in ambushes round about the walls. He prepared moreouer fiue Rammes of yron to batter the walles. Of these, one he planted vpon the top of the place called Antonia, the Engine was thirty cubites long. The same night captaine Iehochanan with his company issued forth, and vndermined the ground vnder the wheeles of the wagons that bare the rammes, putting pitched wedges, oyled, and done ouer with brimstone, in the trenches vnder the wheeles, and vnder the wedges they spread leather, which like wise was smeared and done ouer with pitch, oyle, and brimstone. Then they set fire vpon the wedges, which burnt till they came to the feete of the rams: and they once set a fire burnt, the engines fell vpon the watch that was appointed to keepe it, being a sleep, and killed them. Whereat the Romanes were much dismaid, & said, It is not possible we should assault this city hereafter: for they haue burnt all our engines of warre, wherewith we haue subdued all other kingdomes: so that now of fiftie yron rammes which we brought with vs, we had but fiue left, and the seditious Iewes haue burnt three of them, what shall we now do? How shal we batter the walles hereafter? The Iewes by

on the walles hearing their wordes flowted them, and laught them to scorne. Wherefore Titus incensed with anger, commaunded the other three rammes to be adressed in the place of that which was brent. In the meane season, while the Romaines were at worke, foure young men moued with great zeale whose names were, first Thopatius Galileus, then Magarus Chebronita, the third Iorminus Schomronita, the fourth Arius Ierosolymita. These all armed, issued out into the camp of the Romans, that then stood about their 3. engins and yron rams, deuising how to batter the walles of the City, of whom some these yong men killed, the other fled. Then two of them stood at defence to keepe off all them that approched nigh the engines while the other two, Ierosolimitanus and Schomronita daubed the timber, with a certaine matter which they had prepared to make it take fire, & straightway let fire vpon them, so that sodainely the rammes were on a light fire. Then they all foure loyning together withstood the Romains, that they should not come at the engines to quench the fire. Shortly the rammes fell downe, & the Romaines stood aloofe, hurling stones and shooting thicke at them: for they were afraid to come nigh them, because of their great

fierceness, although they were 3000. men that kept the rammes. Yet these foure set nothing by them, nor neuer went off the ground, till the rams were cleane went vp, shot the Romaines neuer so thicke at them. Thus hauing the vaiantnes of these young men, and the harmes they had done vnto the Romanes, made spéede with his whole hoast to saue the rammes from the fire, and to apprehend those young men. Then forthwith issued out Schimeon, Iehochanan, and Eleasar, captaines of the seditious, with their souldiers, sounding their trumpets, & made the Romaines retire, that they could not come nigh the fire, and so rescued the foure yong men from the Romains that had enuironed them round about. In that skirmish were killed 10000. men, and 500. Then gathered together all the whole army of the Romaines, to assault the Iewes at once, approaching hard to the walles of Ierusalem, there they cryed vnto the Iewes, saying, What, are you oren or goats, that you fight on this fashion vpon the walles? Will yée be taken in the middest of the citty, like as oren and goates are taken in their folds? if yée be men come forth & let vs try our manhood héere in this plaine. But you by stealth and at vnwares set vpon them that kéepe our

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engines, snatching them vp like as it were wolnes should snatch sheepe, then run away into the Towne, as the wolnes run into the wood. If there be any manhood in you, behold we are ready here, come forth to vs, so many for so many, & then we shall see what end will come thereof. When the captaines of the seditious hard that, they spake vnto the warriors that were in Ierusalem: which of you will go out with vs to these dogs, to shew our force and stomackes, for the sanctuary and City of the Lord? Then 500. tall fellowes of their owne accord, issued out vpon the Romaines suddainly, slue 8000. men, & compelled the rest to recule from the wals. The Romaines then wist what valiantnesse the Iewes had, for the Romaines were in number 40000. fighting men, and the Iewes were onely 500. whereof not one of them was killed in that skirmish. The Romains a sarre off shot at the Iewes, and hurled stones, to whom the Iewes said. Come hither to vs, are not you they that called vs forth, and prouoked vs to come to you? why come yee not now neare? you goe about to driue vs away with arrowes and stones. What, doe you thinke vs to bee dogges? and that we are afraide of your stones? Are wee not men? yea, we are

your

your maisters and betters, for you run away from vs, as seruants flie from their maisters, when they follow them to beate them.

Thus seeing his army part to be slain, and part to be flaine, he cryed to his people, saying, Is it not shame for you yee Romaines, and a wonderfull great dishonour, to flie from the Iewes, so hunger beaten, famished, almost dead for thirst, and besieged? Alas, how shall ye put away this your reproche and ignominie? when as all nations, which heretofore ye haue most valiantly subdued, shall heare that ye flie from these dead Iewes, whose whole is, we haue in possession so that they haue nothing left but this onely towne, which we haue also battered, that they haue but one onely wall to defend them. Besides this, they are very few, we are innumerable, they haue no nation to aid them, we haue helpe of all landes: why then do ye flie from their sight, like as small impotent birdes flee from the Eagle? What though the Iewes bow and hazard themselues desperately for their temple and land: why doe not you the same also in these warres, to get you a renowne of valiantnesse? Thus the Iewes preuailed that day, and had the superhand: wherefore they returned into the towne with great glory, hauing put the

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Romaines to so great a foile. Titus commanded his to addresse and prepare the other two rams that were left, to batter the wals of Ierusalem withal. Wherfore the Roman Carpenters cast a trench, to prepare and set vp the rams within it, in such place as Titus had assigned them. The Iewes were ware of it well enough, but winked at that matter as yet, vntill they had planted ye maister beames betwene the standing posts. So when the worke was finished, euen to the hanging vp of the engins betwixt the standing posts, to shake the wall withall, the Romaines being secure and void of care, nothing mistrusting that the Iewes would stur, because they had vin quiet a few nights, and neuer issued forth of the city. Upon a certaine night, a pretty while before day, the three principall Captaines of the seditious, came and cast their heades together, to deuise what they should do. Eleasar gaue this counsell, and said, You two the last time issued out, burnt 3. rams, and got you renowne, and I kept the gates the while, now keepe yee the gates, and I will issue out with my men against the Romanes to get me a name also. The other answered, go then a Gods name vnto them, the Lord God of the sanctuary which is in Ierusalem shall be present with thee, but

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beware thou be not slaine, and in any wise thou be not taken aliue. To whom he answered, The Lord God shall keep me, for vpon the trust of the righteousnesse of my father Anani the high Priest, and his sincere seruice vnto God, I will set vppon them. Eleasar therefore chose 100. valiaunt souldiers, and with them he issued out of the towne before day. The same night the Romaines had made fire about their engines where they watched, because of the cold. The artificers and souldiers that kept watch and ward about the Rammes, were in number a hundred and fiftie. The day was the 27. of the moneth of *Kistif*, which was the ninth moneth that Titus had besieged Ierusalem. Eleasar and his company thus beeing issued out, came and found some of the Romaines snorting about the fires, other watching in their wardes, killed them all, that not one remained. Then some of Eleasars company set fire vpon the rammes: burnt the standing posts, ropes, chaines, and other instruments of war. The artificers that were there, they apprehended aliue, and burnt them so that no man escaped. When it was day, Titus was aware of the smoke of the fire, mounting vp very foule, and stinking of the wood and men together, he drewe towardes the

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place therefore with his hoast, to see what the matter was. Eleasar in the meane season, and his companie, take as they might get, euery man a piece of the engines out of the fire, & some of their heades that they had killed, and returned with great toy, flowting the Romaines, and laughing them to scorne by the way, till they came to the gates of Ierusalem, where they were receiued of Schimeon and Iehochanan with great honour.

Some after this, came many soultdiours and great bandes of men out of all nations that were subiect to the Empire of the Romaines, to aide Titus: to whom Titus declared what had happened him in that siege, the stoutnesse of the Iewes and how they had annoied many waies the Romaine army, adding moreouer and asking them: Did you euer see foote men withstand tenne thousand & fiue hundred, so that they altogether could neither put them nor take them prisoners but the foure fiue the other, like as it had beene tops of Colwombers smitten off with most sharp swordes. When they heard this, they wondered all very much. Then Titus spake vnto his hoast, and to them which were newly repaired vnto him, to shew their aduise and best counsell what was to be done,

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least wee should bee ashamed (saith hee) before all them that shall hereafter heare of our warres.

The graueſt and moſt auncient of the nations that were newly come to his aide, anſwered, If it pleaſe your maieſtie, let the Romaines breath a while and take their reſt, which are now wearied with the ſundry battailes of the Iewes: and wee, who are not ſo broken with labour, but freſh and luſtie, ſhall trie what the Iewes can doe, wee cannot thinke that they are able to withſtand ſo great a multitude.

But the Princes of the Romaines deſired Titus that hee would not permit them this, leaſt he ſhould increaſe their doone ſorrowes, if peraduenture they ſhould bee diſcomfited (ſay they) of the Iewes and the matter redound vnto our ſhame. For if wee which are acquainted with them, and know their manner of fight, cannot ſuſtaine their violence, how ſhall they do ſo that neuer had proofe of the ſtrength and force of the Iewes? They ſhalbee to them like Hiſope which groweth vppon the walles, in compariſon of the Cedar trees of Libanus. The other ſaid, Nay, they ſhould doe well enough with them. And they vrged Titus ſo inſtantly, that they conſtrained him to graunt them their deſire.

Then Titus gaue them leaue to set vppon the Iewes, thinking with himselfe, peraduenture the Iewes may bee put to the foyle of these that will fight without feare, not knowing the force of the Iewes: for the Romains that haue had triall of their strength, fight fearefully and vnwilly. So the Lords of the strange nations, chose out of their armies 80000. men, 1. thousand Macedonians, 11. thousand English Brittaines, fiue thousand Arauites, ten thousand Affricanes, twelue thousand valiant Burgundians, 5. thousand Medarans, last of all, twelue thousand Persians and Chaldeans. These therefore went into the plaine which is by the Sepulchre of Iechanan the high Priest, and from thence made an assault vppon the Iewes that were vppon the walles, setting vp their scaling ladders. Iehochanan said to Schimeon and Eleasar his two companions, If you thinke good I will issue forth and fight with these vncircumcised, to let them see what I can do. Schimeon answered, Let two of vs doe it, and the third keepe the gates and walles, for thou alone art able to doe nothing against them, they are so many. Eleasar allowed this aduice, offering himselfe to beare Iehochanan company. Schimeon bad them goe, saying, the Lord of the sanctuary giue them

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into your hands, and deale not with you at this time according to your workes. Then Iehochanan and Eleasar issued with 1500. and men of war, the ninth day of the moneth *Tesseth*, and was the tenth moneth that Titus had besieged Ierusalem, and ouerthrew of the Gentiles of that hoast 57. thousand and fiue hundred men, besides three thousand whom they toke prisoners: but of the Iewes were no more slaine in that fight then onely seauen, whose bodies with much reioycing and great triumph they carried with them into the towne, and buried them there, least peraduenture the vncircumcised should haue misordered them. The Gentiles that were left, with great shame and dishonor returned vnto Titus, who reprehended them, because they would not beleeue the Romains. The next day following, the Iewes brought forth the 3000. Nobles and gentlemen that they had taken prisoners, and plucked out of euery one of them an eye, and cut off euery man the tone hand, after sent them backe with shame and reproach to Titus campe. Then Titus consulted with all his Princes what were best to doe with the Israelites: and when euery man had said his minde, he liked neuer a mans counsell, but said vnto them; Well, I haue deuised this with

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my selfe, which I will follow, and no man shall bring mee from my purpose: wee will keepe the siege without any assault or skirmish, for their victuals failed them long ago, and so they shall bee famished. Besides this, when they shall see vo cease to fight with them, they will fall at variance amongst themselues, and kill one another. This counsell was thought good of all Titus Princes, wherefore they besieged the towne as Titus commanded, and closed vp all the wayes of the city round about, least the Iewes should as they had done before, come vppon them vnwares. They appointed moreouer watch day and night, to take heed that no man should come out of the towne to gather hearbes for their sustenance.

Then increased the hunger in Ierusalem, which if it had not biene so greeneous, the city had neuer beene won: for the Souldiours of the Towne were lighter then Eagles, and fiercer then Lions. There died therefore of the famine wonderfull many of the Ierosolimites, so that the Iewes could not finde place to bury them in, they were so many in euery place of the Towne. Many cast their dead folkes into their wels, and tumbled in themselues after and died. Many also made themselues graues, and went into them a-

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lite, where they carried day and night, and died unmourned for. For all mourning and accustomed lamentation for the dead was left off, because of the unreasonable famine, which was so great that it cannot be told, and I cannot rehearse the thousand part of the mischiefes that followed of the hunger. Thus seeing the innumerable carkases of the dead that were cast into the brooke Kidron like doung, was wonderfully amazed with feare, & stretched out his hands toward heauen saying, Lord God of heauen and earth, whom the Israelites beleeue in, defend me from this sinne, which surely I am not the cause of: for I required peace of them, but they refused it, and they themselues bee cause of this mischiefe, they haue sinned against their owne soules and liues, I beseech thee reckon it not to me for a sin, that the Iewes did on this fashion.

At that time, certain wicked persons of Ierusalem slandered Amicar the priest falsely, saying to captaine Schimeon, Behold, Amicar the high priest, which did let thee into the citty, goeth about to flee to the tents of the Romains. Thou hast experience of his great wit & wisdome, how he also knoweth all the secret waies into the toune, temple, & sanctuarie, and who can tel whether he will bring the

Romaines some night at midnight into the City. Therefore Schimeon sent certaine to fetch Amittai and his foure sons vnto him.

They that were sent, brought Amittai and but thrée of his sonnes, for one was fled to the Romaines, and came to Ioseph. When Amittai, with the other were brought to Schimeons presence, hée besought him he might not liue, but to be put to death by and by least (saith hée) I should liue to sée the death of my children. But Schimeon was hard harted, and would not be intreated: for it was Gods will that Amittai should bée punished because he was the bringer of Schimeon into Ierusalem: and therefore fell hée into his hands, which for good, rewarded him with euill. Schimeon commaunded a sort of murtherers to place Amittai vppon the walles in the sight of the Romaines, and sayd vnto him, Séest thou Amittai? why doe not the Romaines deliuer and rescue thée out of my handes, thée I say, which wouldest haue fled away vnto them? Amittai answered nothing to this, but stil besought him that before his death he might kisse his sonnes, and bid them farewel: but Schimeon vtterly denyed him. Wherefore Amittai wept alonde, saying to his sons, I brought (deare children) I brought this théefe into

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this tolume, wherefore I am counted to be such a theefe my selfe. All the mischiefe which is come upon me & you, it is mine owne doing, because I brought this seditious villaine into this holy city. I thought then, peradventure he will be a helpe to the tolume: but it is proued contrary, for he hath beene a most cruell enemie of the same. It was not inough for us to keepe one seditious person, Iehochanan I meane, which tooke to him Eleazar the first beginner of sedition: but I must bring in also this wicked Schimeon, which is ioyned to our foes to destroy us. Indeede I neuer brought him in for any loue that I bare vnto him, but all the priests and the whole multitude of the people sent me to fetch him: notwithstanding, I am worthy of this iust iudgement of God, because I tooke vpon me such an vnprofitable [illegible]. What should I speake of thee, thou most wicked Schimeon, for whither soeuer thou turnest thee, thou bringest all things out of frame. Indeede thou dealest iustly with me, because I haue sinned vnto God, to his people, and his city, in that I haue brought thee in, to be a plague to it, wherefore I am worthy to be stoned. Notwithstanding, it had bin thy part, thou wicked murtherer, to deliuer me and my sons from the hands of the other seditious, for I haue

wrought them displeasure, but to thée have I done good. Howbeit our God will not alter nor change his iudgements, which is, that I should fal into the sword of thy hand, for that I made thée to enter into this city, wherein I offended God grieuously. If I had purposed to stée vnto the Romaines, could I not haue done it before I brought in thée: for at that time beacedst thou no rule ouer vs. And before we called in thée, Iehochanan with his sedition, was an offence vnto this City. Wherefore we perswaded al the auncient of the towne, that thou shouldest be an aid vnto vs, to drine out our foes: but thou in whom we put our trust, art become our enemy: yea, thou hast bin worse then they, for the other put men to death priuily, thou dost it openly. Who is hée that hath strengthned the power of the Romanes? art not thou hée which hast killed the souldiers of God in the middest of the City of Ierusalem: for few haue béene slaine without. Titus would haue made peace with vs, taking pitty vppon vs: but that same diddest thou let and hinder, euery day mouing new warres, and stirring new battailes. Titus gaue charge to his souldiers, to lay no hands vppon the temple, but thou hast polluted and defiled the temple of the Lord, shedding blood with

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out measure in the middest thereof? Thus went backe from vs vpon the holy day of the Lord, ceased from sighting, saying, go and obserue your holy seasts in peace: but thou vnhallowedst the feast of the Lord, and flathrost out the continuall fire with innocent blood. All these euils which thou hast committed (thou murtherer) are impudent vnto me, because I brought thee into the towne. Now therefore this vengeance is appointed to mine age of the Lord God, & by thy hands shall I go to my graue with sorrow, because I by my foolishnes was a doer in this mischiefe that is wrought by thee. Albeit now thou wicked Schimeon, in this that thou killest me ere that mine eyes may see the burning of the temple, it pleaseth me very well: but what needest thee thou murtherer, to put my sonnes to death before my face? why doest thou not spare mine age? Would God that like as I shall not see the burning of the Temple, so also I might not see the blood of my children shed before my face. But what shall I doe when GOD hath deliuered mee into the hands of a most wicked man? Wee that were the auncients of Ierusalem, abhorred Iehochanan because he murdered owe men without all reuerence, but he slew no young men: thou de-

strayest olde and yong, great and small, without any pitty or mercy. Iehochenon mourned for the dead, and buried them also, thou playest vppon instruments at their burials, singest to the lute, and soundest the trumpet. Then spake hée to Schimeons seruant, who was ready with a sword in his hand, and an are, to kill him, and to cut off his head, saying go to now, and execute Schimeon thy maisters commandement; behead sonnes in the sight of their father, and let mée heare the voyce of cruelty in my sonnes, which notwithstanding I forgiue thée. For as I shall heare and sée that against my will: so I dare say than killest them not willingly. Would God that Schimeon would suffer me to kisse my sonnes, and whiles I am yet liuing to embrace them ere they dye. But thou gentle minister, in one thing shew thy pitty towardes mée, that when thou hast put my sonnes and mée to execution, separate not our bodies, neither lay in sunder their courses from mine: but so, that my body may lie vppermost and couer theirs, to defend them from the foules of the aire, least they deuour my sons bodies; for it may fortune they may be buried. I beséeed thée also, that my mouth and tongue when I am dead, may touch my sonnes faces, that so I

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may both embrace and kisse them. But what do I delay or linger any longer, seeing the enimies deny mée this, to kisse them whiles we are yet aliue? See thou therefore that our bodies be not seuered; and if Schimeon will not permit this, that our bodies may be ioyned in this world, yet can he not let our soules to be soyned. For after I shalbe once dead, I doubt not but I shall see the light of the Lord. His sonnes hearing their fathers wordes, beganne to wéepe very sore with their father, who said vnto them. Alas my sons why wéepe yée? what auaueth teares? why do yée not rather go before me, and I will follow as I may: for what should I doe now, séeing God hath giuen me into the hands of a most cruell tyrant, who spareth neither mine age, nor your youth? But I trust we shall liue together in the light of the Lord. And although I cannot be suffered now to sée you enough, yet when wée shall come thither, we shall be satisfied with beholding one another. Go yée therefore my deare sons, and prepare vs a place. O that I might goe before you: the Lord knoweth I would do it gladly. But yée my sons, maruell neuer at this that is chaunced vnto vs, for it is no new thing. The like happened before this, in the time of the Chas-

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monanites; when as Antiochus by his wickednes put to death the seuen brethren, yong men, in the sight of their mother, which was a righteous and a godly woman, who chanced to find this mercy at the Lordes hands, that she might kisse her sonnes and embrace them, as they also kist one another before they died. All they were put to death by the cruelty of the vncircumcised king of the Macedonians; yet obtained they that, which is denied at this day to vs that are put to death by Schimeon, who hath the name of an Israelite, who beareth also the couenant of our father Abraham in his flesh. And would to God it might fortune vs to liue in their inne or place of rest, which albeit it will not bée granted, yet wée shall be their neighbours, séeing that wée also die for the law of the Lord. Therefore bée of good comfort (my sonnes,) and lament not for my sake. For I iudge this my misery easier, and not so great as the calamity of Zidkiahu, whose sonnes were first killed, then his eyes put out by the King of Chaldea, and hée liued many yéeres after: we are so much the more happier in my mind, because wée shall die together. Then said Amittai to Schimeons seruant which should kill him, Make spéede, I pray thée, and kill mée first before my chil-

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then die, then after kill them also that they may die together: for so it is more expedient for vs, then to see the temple of the Lord turned into a butchery or slaughter house to slay men in. After prayed he unto God, saying, I beseech thee, O Lord God most high, which dwellest in the highest, iudge this Schimeon according to his workes, reward him according to his deseruinges. For thou art the God almighty and dreadfull, let not this theefe die therefore among the people of thy pasture: but that his death may be seuered from the death of other men, let him die a horrible & sodaine death, let him haue no time to confesse his sinnes, and to return himselfe to thee, that thou maiest receiue him (for thou wart wont to receiue them which turn to thee by repentance) for he is not worthy of repentance, which hath spoiled & wasted many goodly things in thy temple, besides that, hath murdered most holy men in the same. To the intent therefore that thy iudgements may be declared in him, I beseech thee make him to bee taken captiue of his enimies, together with his wife, children, and family, and all that euer loue him. Neither giue vnto his Gods any part with the people of God, nor let his portion be with the iust men in thy sanctuary, for he is vn-

worthy of them, because he hath not only sinned himselfe, but hath caused Israel to sinne. Wherefore let his iudgement and sentence go forth from thy sight, that hée may sée his wife, children, and his whole house, led into captiuitie and bondage before his face. Afterward, let him die a strange death, such as neuer man heard of, let him bée killed of most cruell men, which when they haue smitten him, may after quarter him also whiles hée is yet aliue, and that hée may sée his go into bondage. Let him also bée a curse before all that shall sée him. Moreouer, let him perceiue that my wordes and destinie is better then his, when as I goe vnto thée, in that great light which hée shalbée depriued of. After these wordes, Amittai saide to the seruaunt who was appointed to kill him: I beseech thée, let me finde so much fauour at thy handes, that when thou hast slaine my sons, thou wouldest kill mée with the same sword, while it is yet wet with the blond of my sons, that our blond may bée mingled, and this may bée a recreation to my soule. Kill mée also in the sight of the Romains, that they may auenge mée and my sonnes, vppon this most cruell Schimeon, they shalbée witnesses agaynst him, that I was not their friend. But would God my masters were al in that state

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as they were before, for then should they perceiue me to be an enemie of Schimeons, and a friend of theirs. Would God I had withstood Schimeon at the first so earnestly, as I made warre vpon the Romans, that I might haue auoyded his crueltie from the people of God. When hee had said all these things, hee prayed before God almightie, saying, O God which dwellest in the highest, thou only art most mightie and fearefull, open now the eyes of thy iudgements, consider and iudge betwixt mee and seditious Schimeon, whose malice is become vnmeasurable vpon the people of God, that hee which sheddeth the bloud of them that feare thee in the midst of the temple, may bee rebuked of thee with thy rebukings, according to his workes: make speedie vengeance and prolong not, that for the deaths sake of thy saints, for thy iudgements are the iudgements of truth. Then Schimeon gaue commaundement to foure cut-throtes of his, that three of them should kill Amittais three sonnes before their fathers face, & the fourth should kill Amittai himselfe, and so the bloud of the sonnes was mixt with the bloud of their father. Afterward Schimeons seruant take the body of Amittai, and laid it vpon the bodyes of his sonnes, as his desire was, then tum-

bled them ouer the walles: After that, commanded Schimeon that Chanacus the high Priest should bee put to death, whose body was cast vnto the bodyes of Amittai and his sonnes. Aristius also the Scribe, one of the noble men of Ierusalem, was killed at the same time, and ten tall men moe of his kinred and house, because they mourned for the death of Aristius. It fortuned while Schimeon was a killing of those ten, certain substantiall rich men passed by, and were wonderfully amazed when they saiwe the thing, saying one to another, How long will God suffer the malice of Schimeon, and will not search out the bloud of tall men, nor revenge them? Certaine seditious persons hearing this, told it vnto Schimeon, who commanded them to be apprehended, and murthered the same day. After this, there passed by 11. of the noble men of Ierusalem, which seeing 42. innocents to be put to death by Schimeon, they lift vp their eyes to the heauens, & sayd, O Lord God of Israel, how long wilt thou hold thy hand, and keepe in thine anger against these transgressors of thy will? which when Schimeon heard of, hee commaunded them to bee apprehended, and killed them with his owne handes. Eleasar the sonne of Anani the priest, seeing the malice and wicked-

ednesse of Schimeon to bée great, that hée made away the iust and godly men of the citie, and that there was no hope left, he tooke the towre of Ierusalem, remained in it, and kept it with his. Iehudas also a captaine ouer a thousand men, which kept a turret that Schimeon had made to put iust and good men in, got him vppon the top of the walles, and cryed to the Romanes, if peraduenture they would deliuer him, and the rest that were at Ierusalem. Wherefore hée went about to escape with his 1000. men that he had with him, and came toward the Romanes. But the Romanes trusted them not, thinking hée had spoken this for deceite: wherefore they came not to helpe him. Schimeon vpon this killed Iehudas, and the thousand men which hée had with him, and commaunded their bodyes to bée tumbled ouer the walles in the sight of the Romaines. Then Schimeon cryed to the Princes and Captaines of the Romanes, saying: Loe, these are Iehudas company, these would haue come forth vnto you, take their carkases to you, and receiue them againe if you can, or els deliuer the rest which yet liue out of our hands.

Gorion the priest, father of Ioseph the priest, which wrote this booke to the Israelites, was at that time in bonds and prison in a cer-

taine Turret, a man of great age, vppon a hundred and thirty, and no man could come vnto him, nor from him. Ioseph therefore went to the Turret where his father was kept, to vnderstand how hée did. Hée beheld also the Turret a farre off, if he might espye his Father, and comfort him. And as hée passed by looking vp to the turret, the seditious hurled a stone at him, which hit him on the head, that it ouerthrew him. The seditious seeing Ioseph cast out of his charret, determined to goe downe vnto him: but when Titus had knowledge thereof, he sent a great strength to helpe him vp againe, and to defend him, that his enemies did him no wrong. The seditious going about to take Ioseph, sounded a trumpet very lowd, which when Iosephs mother that was kept in Schimeons house heard, being now very olde, 85. yeares, asked what was the cause of the hurly burly. They tolde her, that the seditious issued out at that shoute against Ioseph to take him. When shée heard that, by and by she ran out of the house that shée was kept in, and climed vp the wals, as lustily as though she had been a young girle of 14. yeares old, tare her haire, and cried out weeping and saying before all them that were present: Is my hope then come to this? could I euer haue

wished that I should haue ouer-liued my son, and that I should not be suffered to see him, and to bury him? I had trusted he should haue buryed me, and that he should haue bin a helpe to me in mine age, and when my whole family by the seditious was almost made away and extinguished: yet I said, this shall comfort me. Now therefore what shall I doe, when I haue none left to comfort me of all my children that I bare, for betweene the seditious and the Gentiles our enemies, they haue slaine 18. sonnes that I had, and what shall I doe now from henceforth, but couet death? for I desire not to liue now any longer. And how should I receiue any consolation when I see my sonne dead, and I cannot burie him? Lorde that I might dye by and by, for I cannot liue any longer, since my sonne Ioseph is dead. She went vp yet further vpon the walles, till she came to the Turret where her husband was in prison, and stretcht out her hands towards heauen, crying with a loude voyce, O my son Ioseph my son where art thou? come and speake vnto me, and comfort me. The seditious hearing her, laught her to scorne: but the Romans when they heard her, and knew of Ioseph that it was his mother, they wept and lamented her case, and many of

the Iewes also that were in Ierusalem: but they were faine to refraine it, lest they should be perceiued of Schimeons cruel cut-throats. Then Iosephs mother sayd to the seditious that were with her vpon the wals, Why do ye not kill me also which bare Ioseph my son, and nurst him with these brests? Yée enemies of the Lord haue murdered him with other iust and righteous men, why kill yée not mée also? God bée iudge betwixt me and you that haue killed my sonne giltlesse. The seditious answered her, Canst thou not, if thy list, tumble downe ouer the wal and dye? wée will giue thée good leaue. When thou hast done so, the Romanes shall take thée vp, and bury thée honourably, because that thou art Iosephs mother, who is their friend. She answered, How should I do this euill vnto my selfe, to kill my selfe, and constraine my soule to goe forth of my body, before that God do call it? if I should do so, I should haue no hope left in the world to come, for no body will bury them, whom they perceiue to haue killed themselues. These and such like, while she reasoned wisely, the seditious heard, and mocked her. Wherfore shee wept the more abundantly, so that the Romans and other godly men hearing her wisedome, could not abstaine from weeping.

Ioseph

Ioseph when hée heard his mother speake, hée got an armour, and approched to the wal, accompanied with most valiant Romans, to defend him from the arrowes of the Iewes, and spake to his mother. Feare not my déere mother, nor take any thought for mée, for I haue escaped the hands of the seditious, God hath not suffered mée to come into their hands. Wherefore I haue heard the words of these wicked counsellours, that aduised thée to kill thy selfe, and thine answere againe to them, which before thou gauest them I knew thou wouldest answer. God forbid, say I, God forbid, that Iosephs mother, and the wife of Gorion should consent to the counsaile of the wicked. Wherefore (my déere Mother) bé content, and beare the yoake of the seditious patiently, and humble thy selfe before them. Neuer striue against the miseries and calamities of this time, which thou canst not alter nor remedie. For they shall perish, but wé shall stand and continue.

There were certaine men of Ierusalem at that time, that came to the gates, ouercame the ward, and got out with their wiues and children, and so escaped to the Romans, because they could no longer abide the famine and the iniquitie of the seditious. They

were faithfull citizens and of great authoritie, whom when Ioseph heard of, he brought to passe that Titus spared them, and receiued them to mercy. For Ioseph bare witnes and reported for them that they were noble men of Ierusalem: wherefore the Romans receiued them, and gaue them foode and sustenance, but certaine of them could not brooke nor take it, because of their great hunger wherwith they had bin long pined, and when the meate ascended downe into their bellies, they ded straight. Their little children also when they saw bread, they fell vpon it, and receiued it indeed with their teeth, but they were not able to chew it, and ded holding the bread betwixt their teeth. Titus seeing them doe when they tasted the meate, had ruthe and compassion vpon them, and was very sorry, saying vnto Ioseph, What shal I do for thy people, which assone as they begin to eat, die straightway? Ioseph answered, My Lord, I remember I haue seene this experience, that they which fast long, and after would take meate, first they must drinke a little sodden milke, or else eate of a certaine corne called Simel, sodden in milke, wherewith they strengthē their bowels before they take meate: specially such as walked through wildernesses, whose bowels were long emp-

tie,

te, when they came to places inhabited and found meate, they were wonte to vse this meanes. Therefore Titus commaunded his men to doe as Ioseph had them, whereby many of the Iewes recouered, and many died of the flix. These Iewes which were escaped thus out of Ierusalem to the campes of the Romans had swallowed vp their gold, siluer, and precious stones, to hide them, least they should be found of the seditious.

They therefore which recouered and brused meate, when they would satisfie nature, they went alone out of the campe, and after sought their golde and siluer and precious stones, which were disgested in their excrements, and so did they euery day. At length certaine Aramits and Arabians, espying the Iewes to vse this fashion, told it amongst their fellowes, one to another, and made a conspiracie to lay waite for the Iewes, and whomsoeuer they gote, they ript their bellies, to finde the gold and other Iewels which the Iewes had hid there. And by this meanes the Aramites and Arabians had murdered 2. thousand Iewes. But when Titus heard of this he was wonderfull wroth, and commaunded them to be apprehended that had done this wicked deede, and to be put to death, whose goods were giuen to the Iewes

that

that remained aliue. They that were put to death for this fact, were two thousand Aramites and Arabians together. After this, Titus clypped his Princes and Captaines to haue decked their armour with gold and siluer, some of them also to weare golden scepters, and some of siluer, with other ornaments vpon their heads: hee called them together, and sayd vnto them, Lay away this geare, these things are they that prouoked the Aramites and Arabians to worke this wickednesse, against these poore and miserable Iewes which fled forth vnto vs, that they might liue vnder our protection. The captaines therefore and princes of the Romans hearing Titus commaundement were obedient, and straight laide away from them those ornaments of golde and siluer. Titus also gaue commaundement, that the rest of the Arabians and Aramites should bee banished the camp, and that no man hereafter should commit any such haynous deed against the Iewes. Notwithstanding, when as any Aramite or Arabian could get any Iew farre out of the campe that no man might see it, he killed him. Of the Romanes in the campe, no man either did or sayd any euill vnto the Iewes, saue certaine vngodly ruffians, which had learned of the Aramites and Arabians

rabians those euill and wicked pranckes: for they also when they chanced to meet with any Iew out of the camp, if there were no mo by, they killed him, and toke away his golde and siluer that lay hid in his bowels.

When this came to Titus eare, hee commanded to make proclamation in this wise. Whosoeuer hee be that hath seene, heard, or knowne any thing of this horrible deede, which is committed of certaine Romans vpon the Iewes, or whosoeuer hath done any such thing himselfe, let him come and make relation vnto Titus, which if he doe, the matter shalbe forgiuen him, if not, he shall beare the burthen of his owne wickednes, & stand at his perill, if any thing be proued by him hereafter. Therefore certaine Romans that knew with themselues that they had committed the deed, and being afraide of Titus, reasoned with themselues thus: If wee doe not confesse vnto him the trueth, hee will by his wisdome search out these offenders, and punish them by death. Wherefore trusting vnto Titus words of the proclamation, they came all, whosoeuer had either done it himselfe, or knowne other to doe it, and declared it to Titus, saying, This haue I done, this haue I knowne, this was I accessarie vnto, and haue not hitherto made thee priuie

nie thereunto. There were of them in number 220. men, that made this confession, all those Titus commanded to bee cast into hot Ouens and to bee burned. This done, the Iewes were more safe euer after in the Romanes campe without all ieoperdy, no man hurting them eyther in word or deed. Yea, if any Romane found a Iew abroad wandring, he conducted him gently and peaceably into the campe. There was a certaine Scribe of Ierusalem at that time, a faithfull man, whose name was Menachen, sonne of Seruk the Scribe, whose auncestors had serued Esdras the Scribe of worthy memorye, in Babilon: and being a keeper of the least gate which was in Ierusalem, vpon that side towards the broke Kidron, noted the number of the dead that were caried forth to burying by that gate, and found they came to 115. M. 8. C. and 8. persons, which were all of the nobles and gentlemen, or at the least of the substantialleſt men of the Iewes. Titus vpon a time (Ioseph being present) asked the question of those princes of the Iewes which were fled vnto him, saying, I charge you vppon your fidelitie to shew me how many Iewes be dead in the towne, since the time I besieged it to this day. They gaue him the number therfore, euery man as far as they knew

of

of the dead that were carried forth at all the gates to bee buryed, and the summe came to 700575. besides them that euery where lay dead in the houses and streetes: besides them also that were slaine in the temple, and they that lay here & there vnburyed. Which when Titus heard, he marueiled greatly, and sayd, It is well knowne to the Lord God of heauen, that I am not the cause of these euils. For I desired to be at peace with them ofttner then once, but the seditious euermore would nothing but warre warre.

At that time the hunger began to ware very great in the Towne, amongst the seditious, which neuer lacke before this, for they tooke it alwayes from other men by force, till now at length they were distressed with hunger themselues: so that after they had eaten vp all theyr horses, they eate also their dounge, and the leather of the charrets: neyther was there left any greene boughes of the Trees, nor any hearbes, that the seditious might get to eate. For the Romanes had hewed downe all the Trees, and cut downe all the bushes round about Ierusalem, by the space of thirteene miles, so that the whole field and territorie of Ierusalem was spoyled, which heretofore was replenished with marualious goodly Gardens, and

most

moſt pleaſant Paradiſes.

After that, the Romanes made vp another Iron gamme, very terrible: this they bended againſt the walles, to ſee if there were any Soudiours left in the Towne, ſtout as they were in times paſt. When the Captaines of the ſeditious ſawe that, they iſſued out with their companyes againſt the Romanes, and ſlue very many of them in that ſkirmiſh. Wherefore Titus ſaide, It is not wiſedome to fight with them any more, but rather with the rammes to ſhake and batter the wall, for they haue no more but this wall left, and ſo we may bring our whole hoaſt at once vppon them, and ſubdue the ſeditious. This counſaile of Titus was liked of all the Princes and people. The Captaines of the ſeditious miſtruſting no leſſe then the Romanes entended, that they would bee occupyed hereafter in battering the wall, began to builde a countermure within, ouer-againſt the place where the Romanes wrought with their Ramme, which was in the plaine by the Tombe of Iochanan the high Prieſt, for there was none other place beſides, that they might approche vnto with their Rammes, and there the Romanes had made two breaches in the two other walles

before

beſore. The ſeditious made this counter-mure, becauſe they were not able to burne the Iron Ramme as they had done before, being now almoſt famiſhed, and ſo pined away, that they could ſcarce ſtand vppon their legges. For if they had beene ſo luſty as they were before, and able to ſet a fire the engines, the Romanes had neuer beene able to winne the towne, but ſhould haue beene compelled to leaue the aſſault, as they were conſtrained to giue ouer ſkirmiſhing and fighting. On a certaine time, when the Romanes fled, the ſeditious purſuing and killing many of them, ſayd, The Romanes will bee weary, leaue off their ſiege, and go their wayes, that wee may diueſt at libertie, and turne to the Lord our God. And when they returned at this time (or at any other time) proſperouſly into the towne, they oppreſſed the people more cruelly, exacting food of them, and ſaying, Giue vs meate, if yee will not, we will eate your fleſh, and your ſonnes. But the Romanes tooke courage to themſelues, to fight ſtoutly, and ſayd one to another, let vs ſticke to it hard, and bee valiant in our fights, it ſhall bee ſhame for vs to flee from theſe feeble and hunger-ſtarued Iewes, which are more like dead images, than liuing perſons. Therefore they began

moſt earneſtly to ſet vpon the walles, and to make a batterie ſodainly, they beat downe a great part of that inner wall which the Iewes had newly erected, and gaue a great ſhout, ſaying, Ieruſalem is wonne, wee haue gotten the towne. But when they looked a little further, they eſpyed another countermure raiſed ouer-againſt the breach: Whereſore the Iewes through the towne gaue alſo a great ſhout, and ſounded their trumpets, reioyſing that they had builded another new countermure for that which was battered downe. The ſame was in captaine Iehochanans warde. The Romans ſeeing the countermure, and hearing the Iewes make ſuch triumphes in the towne, were much aſtonied, all their ioy was bathed and turned into dumpes: ſo that they could not tell what they ſhould doe, with that ſtubburne people of Ieruſalem, which had done them ſuch damages. The Romanes ſet vppon the Towre againe another way, whome Titus willed rather to remoue the engine, and to bend it to the new wall, whiles it was yet greene and vnſetled, ſaying, Let vs batter it, and wee ſhall ſee it fall by and by, and then ſhall wee enter the towne. The Romane captaines followed not Titus counſaile, but raſed the walles which they had battered.

The

The Iewes defending their countermure fought with the Romains within the breach, repulsed them from the wall and the towne, and so hauing abated much the strength of the Romaines, returned to their lodgings. Then said some of the Romaines: wee will neuer besiege this towne any longer, for wee shall not be able to get it whiles we liue. And therefore let vs breake vp and depart, before we be all destroied with this siege: for except wee do so wee shall be consumed therein. Titus seeing his souldiours to make so hard a matter of the winning of the towne, called them all together, and said vnto them, Tell mee now yee Romaine Princes, do yee not knowe that all warres and other businesse whatsoeuer they be, are more hard, and require greater diligence in the end, than in the beginning? In which who so trauell, if they faint in the end, do they not labour in vaine: euen as your labour shalbee in vaine, if yee giue ouer the siege now.

Consider a shippe, when it hath compassed the whole Sea, and is now readie to arriue at the shore, being troubled with a tempest, if the Marriners should then bee negligent, the ship may easily bee lost, and all they which are in it perish, the Marriners disappointed of their purpose, in that they

shall not attaine vnto the place which they coueted to come vnto. Likewise builders, if they finish not their worke, but leaue off afore they make an end, is not all their labour lost and spent in vain? Husbandmen also, if they till their ground, and then sow it with séede, shall they not lose their paines, vnlesse they will also mow it? In like maner, you haue fought very long against this city, many Princes of you and worthy men haue béene slaine, and now you may sée the strongest walles of the towne are broken and made equall with the earth, the people your aduersaries consumed with hunger, pestilence and sword: what shall it then auaile you all that euer you haue done, if you slacke your diligence, and will not finish the worke of the siege? Haue yée not then imploied your labour in vaine? And why should this new wall so dismay you? yea, why doe you not prepare your selues to beate downe this new wall, which is much slenderer than the other thée that yée haue cast downe? Also be it yée would determine to leaue off the siege, had it not béene better for you to haue done it at the beginning, whiles your army was yet whole? Now, when as you are few, and your most valiant Souldiours slaine, why do you not rather chose to die than to liue?

Did

Did not you once enter this towne, in the time of Nero Cæsar, defend his name: now therefore when Vaspasian my father raigneth, who is not onely of greater power then Nero, but also more gentle toward you than euer was Nero, if you should abate and slacke your endeauour and diligence, it should bee to your great shame and reproach. Why take yée not example of these Iewes valiantnesse, whom now already, sword, pestilence, and famine hath wasted, so that they haue no hope left: neuertheless, they fight still, and neuer giue it ouer. Doe you not see euery day, how some of them issue out of their town, and boldly assaile you, not without iopardie of their liues, insomuch that sometimes they die for it. Which things they doe for none other cause, than to get them praise and renowme for their great prowesse. When as Titus had well debated these things, and such like in the eares of his souldiers, a certaine valiant man named Sabianus, said vnto his fellowes, Who so dare go with mée to assault those Iewes, let him come hither to mée, that wée may fulfill the commaundement of Cæsars son our Lord and captain. And forthwith hée toke his Target, and his drawen sword in his hand, made toward the towne with eleuen tall fellowes

following him, whose valiantnesse and courage Titus wounded at greatly. The Iewes kept their ward vpon that part of the wall, where the Romaines had a repulse of late: so when they saw Sabianus and his companie draw fast toward them, they beganne to assaile him with stones and arrowes, but Sabianus setting light at him, forced the Iewes. Shortly one of the Iewes met with him, and gaue him such a blow, that hée felled him to the ground, yet gat he vp againe, & fought for all that wound manfully, and as one that had rather leaue his life, then to fight, til another Israelite came and slew him out-right. Three also of his fellowes were killed fighting valiantly in that place, the other eight returned to the Campe, so sore wounded, that they died the next day euery one. Further, other Romaines seeing Sabianus acte, and hoping to do the like: the next night they toke a counsell vpon a twenty of them, and agréed to assault the towne.

This their enterprise when they vttered to the standard bearer of Titus, hée and many other of the Romains went with them. They all scaling together, and clammering vp the breaches, gat vp vppon the wall sounding a Trumpet, and gaue a great shout. The Iewes being at their rest as men oppressed

with

with hunger and wearines, and hearing this larum and shout of the Romaines, were wounderfully amazed, not knowing what the matter meant, or how they should defend themselues. Titus also heard the shoute: and when hée had enquired the matter, hée chose out certaine valiant men, and drew toward the breaches with them. In the meane season the day was broken, and the Iewes rising from their sléepe, espied Titus vpon the wals, & marueiled thereat greatly. The Romans therfore gathering toward Titus, came very thicke into the towne, some by the breaches of the wall, and other some through the vault, whereby the Iewes were wont now and then to make irruptions, and to recouer themselues within the towne againe. The Iewes set themselues in aray against the Romaines in the very entry of the temple: vpon whom the Romaines ran with their drawen swordes, for they had none other armour, nor the Iewes neither, béeing so hastily taken at such a sodaine. The battaile ware very hard and wounderfull vehement on both parties, the like was neuer séene in Ierusalem, nor heard of in any time: for euery man claue hard to his next fellow, and no man could flée on no side. Wherefore the battailes wart strong, with clamours and shouts on both

parties: now the ioyfull shoutes of the vanquishers, now the waylings on the other side, of them that were put to the worse. The Romains encouraged and exhorted one another to fight, saying, This is the day which wee haue long loked for. The Iewes againe toke heart vnto them, saying, It boteth not to flee hence, but for the glory of the Lord and his Temple, let vs die manfully, as necessity constraineth vs: and so doing, wee shall bee counted for sacrifices and offerings. Which earnestnes on both sides, filled the entry of the court of the Lord with blood, that it stode like vnto a poole or pond. And that fight continued from the morning, til that day foure daies. Then a certain souldier of Titus, whose name was Golinus, a valiaunt man, as was any amongst all the company of Kurtius, hee seeing the Iewes to preuaile, and to haue the vpper hand of the Romaines, which now had left off fighting and fled, the Iewes pursuing them: in a rage hee ranne against them, and met them at the wall which Herod builded, called Antochia, droue them backe, & made them to take the entrance of the Temple againe, whereas preasing into the routs of the Iewes, hee was wounded of a certaine Iew. And when hee perceiued himselfe

selfe wounded, hée would haue leapt backe, but stumbled at a stone in the pauement of the court of the Temple, and fell downe, where hée fought yet still, till a certaine Iew killed him outright. Hée fought indéed very boldly and valiauntly, but vnwarily: for hée considered not his ground wherein hée had to do with the Iewes.

Titus waiting for Golinus returne, & hearing him to bée slaine, would haue gone himselfe to rescue the rest of his that were with him: but his men would not suffer him, fearing least he himselfe should be slaine. The Iews therefore gat the vpper hand that day, and slew wonderfull many Romains in that battaile, spoyling them also (which were killed) of their armour.

These were the names of the Iewes that made the skirmish. Of the company of Captaine Iehochanan, Elasa, and Iphtach: of Schimeons company, Malchiah, and Iaikob, a Prince of the Edomites: and Arsimon and Iehuda, of the company of Eleasar the sonne of Anani. These with their companies made this slaughter of the Romains in the entrance of the Temple, and drone them backe to Antochia, where they kept them vp that they could not get out. Wherefore when Titus perceiued that the Anto-

rhia was in the Romans way, and hindred them: he caused it to be raced & pulled downe to the ground, these things were done vpon the fifth day of *Siuan*, the third moneth, vpon the euen of the solemne feastiuall day of weekes, which otherwise is called Pentecoll, and that was the 14. moneth from the beginning of Titus siege against this city.

Shortly after vpon the third day of the feast of weekes, the Iewes as many as were at Ierusalem, kept holy day, and celebrated the feast. Titus taking with him Ioseph the son of Gorion, went into the house of the sanctuary, where the seditious and souldiers of the Iewes were gathered together, and called vnto Iehochanan and the rest of the captaines of the seditious, to whom he spake by the meanes of Ioseph, beeing his enterpreter, in this wise. What hath this Temple offended thee (thou seditious Iehochanan?) why hast thou brought vpon it this great euill and mischiefe? If so bee it thou trust so much to thy strength, come forth to vs with thy men into the fields, and we shall fight with thee thy fill. Is not this your solemne feastiual day? why then will yee fight in the place where yee should offer your sacrifices? Yee pollute and defile the Sanctuary of your God and his name, and we spare it,

it, knowing it is the house of God. And the onely cause why we make warre vppon you, is your stubborne stiffe-neckednes, that you will not submit your selues to vs, whom God hath giuen the dominion vnto, whose wil, yée labour in vaine to disappoint. Either therefore if yée will fight no more, humble your selues vnder our subiection, that yée may saue your liues: or else if yée be determined still desperately to fight with vs then get you forth from hence, and let vs go into the fieldes, there to set our battailes in aray. Why will you defile your sanctuary, and hinder the worshipping of your God? Much more besides this spake Titus, partly blaming their stubbornesse, in that they had defiled their Temple, and yet ceased not to pollute it more and more: partly with faire words and gentlenesse, exhorting them to yéeld, admonishing them not to resist so mighty an army, when as they could not do it without danger of vtter destruction. These and many other things Ioseph expressed in Hebrew to the people as Titus willed him, but the Iewes answered neuer a word: for Iehochanan had giuen charge that no man should speake.

Then Captaine Iehochanan answered Titus himselfe, saying, Wée can offer no kinde

kinde of sacrifices more acceptable to God, then to bow, leopard, and abandon our own bodies and blod, for his name sake. Wherefore wée will die frée in this our Towne, and will neuer come in bondage to serue you. Titus made him answere by Ioseph, saying, this your City, I grant is a holy City, and your Temple is most holy, which no man doth deny. But yée haue grieuously sinned, in that yée haue polluted the Temple of the Lord your God, by shedding in it the innocent blod of saints and priests of God, with other most godly and holy men. By what reason can yée then say, that yée shalbe accepted for sacrifices & offrings before God? Yea, rather God abhorreth and detesteth you vterly, when as hée requireth in his sacrifices that they should haue no default nor spot: but yée are all to bespotted, so that no sound place is in you. For tell mée (I pray you) if there bée any more abhominable spot in man then sinne, when as he transgresseth the law of God as yée haue done. Neyther is there any wisedome or intelligence in you. For wise men would wisely beare with the calamities of times, and know the courses of things. How then are yée so foolish to say, that yée are an acceptable and well pleasing sacrifice to God, when as yée resist the will of

God

God so proudly: But thou Iehochanan, and the rest of the seditious Captaines that are with thée, tell mée, art thou not a mortall man, subiect vnto the griefes and vexations of this life, and wormes meate as wée bée? Should hée not displease thée, that should take away a Table or such like thing, prepared to the honour of thée, and wouldest thou take it in good part, and holde him excused that should so do vnto thée? Why then hast thou taken away the sacrifices of thy God out of his temple, and hast stuffed it with innumerable dead bodies? Who can sée or heare this, and abstaine from weeping, when hée shall know so many Israelites to haue suffered death by thée, and Schimeon and Eleasar thy fellowes? Neither canst thou yet apply thy minde to cease and leaue of thy malice, & yet neuertheleſſe perswadest thy selfe the while that God is with thée, and that thou with thy fellowes, art an acceptable and well pleasing sacrifice vnto God: nothing perceiuing that your sinnes seperateth you, and kéepeth you asunder more strongly then any brasen wall.

It is true I confesse, that it becommeth euery valiant man, to stand stoutly in the defence of his people, City, and countrey. For it is better to die valiantly, then to come

into

into the subiection of his enemy that goeth about to pluck him from his religion, & driue him out of his country. But I came not hither for that intent, to driue you from your land, nor to banish you out of your land, or else to destroy it and your cities: but this is the cause of my comming hither, to offer you peace, and to make a league with you, that ye should take vpon you our yoake, & be our subiects as ye were before. Where did you euer heare of a people in all the world y hath shewed themselues so mercifull and gentle, both towards other, & towards you, as we haue done? Hannibal the Captaine of the Carthaginians, after he had wasted our Country, and at length was taken by vs, was he not had in great honour and reputation of vs, and with such humility handled, that we made him king of his people? And so dealt we with Antiochus the Macedonian, and other kings that we toke prisoners. Ye brag that ye kéep the watch of your God: why then follow ye not the example of Iechaniah your king? who to saue the temple of your God from destruction, and least your people also should be ledde away into bondage, or be destroyed with the sword, yeelded himselfe & his bowle, into the hands of the King of the Chaldees. Why spare you

not

not your owne liues, your city & sanctuary & Now therefore harken vnto me, and I will make a league with you before the God of this house, who shalbe a witnes betwixt mée and you, by whom I sweare that I will neuer breake this league, neither doe you any harme, nor spoile your gods, nor leade you away captiue, nor yet constitute any ruler ouer you, but a Iew of your owne nation, euen Ioseph the priest which is with me, shall be your prince if you thinke it good: and all the faithful men also which are with me, shal returne to home againe, ye shal inhabit your owne land, yée shal haue the vse of the fruits therof with peace and quietnes, without any corruption or alteration of the seruice of your God. Wherefore credit me to take a league with you. And that yée may trust me the better, ye shal haue pledges, Ioseph a nobleman of your country, and other princes and noble men of the Romans. Come forth therefore and intreate a peace with vs, bow your shoulders, and humble your neckes to serue vs, like as all other nations do, and as you haue done your selues in the time of Nero Cesar, that ye may liue and not be destroyed, keeping your religion safe and sound. Ioseph the priest hearing the words of Titus and his clemency, in that he was minded to spare the

Iewes,

Iewes, burst out aloude and wept in the presence of the Captaines, and of the seditious very bitterly, but they nothing regarded it. Ioseph therefore seeing that Titus could doe nothing with the seditious, said vnto their Princes, I maruell nothing that this City tend to desolation & destruction, for I know the end of it is at hand. But this is it that I maruell most, that yee haue read in the booke of Daniell, and vnderstand in not, which is now fulfilled in all points, and yet neuer a one of you doth marke it. The continuall Sacrifice is already ceased a good while ago, the annointed priest is cut away and put downe. These things though they be most manifest, yet your hearts cannot beleeue them. And many other wordes spake Ioseph, full of admonition and consolation, but the Iewes refused to heare him. When he had made an end therefore, and the seditious had so hardened their neckes, Titus turned him, and departed out of Ierusalem, saying, Let vs go hence, least their sins destroy vs. Wherefore he pitched his tents without the City, in the same place where he encamped at the first. For hee was afraid both for himselfe and his army, least they should bee circumuented and closed in, and slaine cruelly in so great a City as that was.

Cer-

Certaine of the prieſts of that time, and of the nobles of the towne, with other godly men, did wiſely ſée to themſelues, and came forth to Titus, ſubmitting themſelues to his mercy, and were receiued of him peaceably with great honour: whom Titus, commaunded to bée conducted into the land of Goſchen, where in times paſt the Iſraelites dwelt in the dayes of Iacob their father, and Ioſeph Lord of Egypt.

Thither ſent he them, and gaue it them in poſſeſſion, to them and to their heires for euer, commaunding a company of the Chaldées to ſafe conduct them, till they came to the land of Goſchen. Titus directed his letter alſo to the Romaine Preſident which was ſet ouer Egypt, to take pitty of the Iewes that he had placed in the land of Goſchen, to ſuſtaine and ſuccour them, and to ſée that no Romaine nor other ſhould do them harme, or annoy them by any maner of meanes. Many other alſo of the Iewes, coueted to go forth of Ieruſalem but they were diſappointed by the ſeditious, that they could not do as they intended. And who can tell whether they were entangled with their owne ſinnes, and deſtined to deſtruction with their ſeditious brethren, when as their hands alſo were polluted with the

cruelty

trueltie & iniquitie of the seditious: Wherefore the seditious closed vp all the walles about the temple, that none of the Iewes which were in Ierusalem might get out to Titus. When Titus knew that many of the Iewes were desirous to flée vnto him, and could not because of the seditious: hée went againe to the place where he was before, and Ioseph with him. Whom when the people saw to bée there with Titus, they fell a weeping, and said vnto him, Wée acknowledge our sinnes, and the transgression of our fathers, wée haue swarued out of the way against the Lord our God, for wée know the mercy and gentlenesse of Titus the sonne of Cæsar, and that hée taketh pitty vpon vs: but what can wée do, when it is not in our power to flée vnto him, because of the crueltie of the seditious? The seditious hearing them talking with Ioseph in the presence of Titus and that they spake reuerently of him, & honoured his father, calling him Lord: they ranne vpon them with their drawne swordes, to kill them, then cried they vnto Titus, Deare Lord and master reiche vs. The Romaines therefore made speed to deliuer them out of the handes of the seditious. So rose there a fray in the midst of the temple betweene the Romaines and the Iewes.

The

The Romaines flew into the place called Sanctum Sanctorum which was the holiest of all, and the Iewes followed after, and slew them euen there. Titus standing without, cried vnto Iehochanan, and saide vnto him, Hearest thou, thou Iehochanan, is not thy wickednesse yet great enough? Wilt thou neuer make an end of thy mischiefe? Where is the honour of thy God: Is it not written in the law of your God of the Sanctum Sanctorum, that no straunger ought to come at it, but onely the high priest, and that but once a yeare, because it is the holiest of all. And now how darest thou be so bold to kill those that are escaped vnto it? and how dare you shewthe blood of the vncircumcised therein, whom ye abhorre, and yet mixe their blood with yours? The Lord your God is my witnesse, that I would not haue this house destroied: but your owne wicked workes, & your owne hands pull it downe. And would God you would receiue your peace, which if it were once done, we would honour this house of the sanctuary & temple of the Lord: yea we would depart away from you. But your hearts are hardned like yron, and your riches and foreheads, are become obstinate as braſſe, to your own vndoing. For ye shall carry your sinnes, and die in the land

of the Romains. I and my fathers houſe are innocent and giltleſſe of your death, as the Lord and his temple, in whoſe preſence wée ſtand, ſhall beare vs witneſſe this day. But when hée ſaw that none of the ſeditious gaue any regard to his words, hée choſe out of the Romaines 30000. valiaunt fighting men, and gaue them commandement to take and occupie the entrie of the Temple, which is a holy court, and determined to goe with them himſelfe, but his nobles would not ſuffer him, but willed him to remaine vpon a high place, where hée might behold his ſoldiours fight: and when they ſée thée a farre off, their hearts ſhal bée comforted, and they ſhal fight according as thou wilt with them: but come not at the entry of the Temple thy ſelfe, leaſt thou bée deſtroyed amongſt other.

Titus followed the counſaile of his Captaines, and went not out at that time with his men to the battaile. He made chiefe captaines of that hoaſt of 30. M. one Karius and Roſtius, two noble men, whom hée commaunded to ſet vppon the Iewes that night, when they ſhould bée a ſléepe with wearines. The Romans therfore doing after his commaundement ſet vppon the Iewes, but the Iewes hauing intelligence of the matter, kept diligent watch, and withſtood the Romaines

mains all the night. But the Romains were not hastie to fight in the darke, fearing least it might turne to their vtmie harme. As soone therefore as it was day, the Iewes deuided themselues, and bestowed their companies at the gates of the entrance, and fought like men. Karilus and Rostius beset the Temple round about, that not one of the Iewes might escape out, and so the battaile encreased betweene them for the space of seauen dayes, sometime the Romaines getting the vpper hand of the Iews, driuing them within the entrance: sometime the Iewes encouraged themselues, made the Romaines retire, and pursued them to the walles of the Antochia: in this manner fought they these seauen daies. Afterward the Romans returned backe from the Iewes, and would not fight hand to hand with them any more. Then Titus commaunded the wals of the Antochia to bee pulled downe further, that there might bee place for all his hoast to enter. The famine in the night season grew more grieuous, so that no fode was now left. For the Iewes began now to issue out, and steale horses, Asses, and other beasts whatsoeuer they could catch, euen out of the Romans camp, that they might dresse them some meate, and sustaine their liues. Which

they doing oftentimes, at length the Romaines perceiued it, and were woonderfully displeased at the matter, wherefore they set watch and ward round about the camp, least by the deceit of the Iewes they should be spoiled of their cattell. So after that the Iewes could steale no more from thence. Afterwarde notwithstanding they armed themselues, and issued out of the East gate, and brake the wall that Titus had raised for his owne safety, least the Iewes should issue out vppon a sodaine, and come vppon him at vnawares. A sort of tall fellowes therefore of the youth of the Iewes issued out by the breaches of the wall, and got vp quickly to the mount Olinet, whereas they found horses, mules, Asses, and much other cattel, and slaying their keepers, they drove them before them with great shouts into the towne. The Romaines perceiuing that, pursued them. Wherefore ỹ young men deuided themselues into two bands: the one to driue the boty, and the other to resist the Romains. So there was a sore fight betwéen them, but the Iewes got the vpper hand, and went their wayes cleare with the pray toward Jerusalem.

For the Iewes came forth, constrained by the necessity of hunger, and fought for their liuing: the Romains had no cause to fight,

saue

lane onely for shame, to see their cattell driuen away before their eyes, for otherwise they put not their liues in ieopardy to fight vnto death, as the Iewes did, yet was there many of the Romaines slaine in that fight. The Iewes while the Romaines pursued them in vaine, they got into the Towne with their spoyle and pray, and straightway turned vppon the Romaines, and droue them backe, pursuing them againe till they came almost to Titus Campe, which when the other Romaines saw, they issued forth to the rescue of their fellowes, and pursued against those young men, either to kill them, or to take them, albeit they escaped to the Towne without any harme, saue that they toke a boy, and brought him vnto Titus. He that toke this lad, was called Pornas. So the Romaines preuailed against the Iewes at that time, and for a certaine token of victory they had this young Iew prisoner. Pornas that toke him, was had in great estimation for that act of Titus and all the Romaines.

Titus apparrelled the boy, and committed him to Iosephus to keepe. This boy had a brother amongst them that escaped into the town, a vile personage, euill fauoured, and of a lofty stature, his name was Ionathas. He

seeing his brother taken prisoner, commeth forth of the Tombe of Iochanan the high Priest ouer against the Romaines, and cried vnto Titus, and to all the army, saying, If there bee euer a man among you, let him come forth vnto mee, here will I abide him, and fight with him vppon this ground: and yee shal know this day, whether the Romans or the Iewes bee the better men. The Romaines despised him, yet durst they not meddle with him, but said if wee kill him, wee shal neuer be counted the better men for such an act, if hee should kill any of vs, it should be a great dishonor to be slaine of a wretched caitiue. Ionathan said to the Romains, How much is the manhood of the Romaines to bee regarded in our eies? Haue not you beene slaine and put to flight by vs: what were you then if bands and companies of the Gentiles came not euery day to ayde you: if they had not refreshed you, wee had long agoe eaten you vppe. Wee haue destroied our selues one another with ciuill warres, so that wee are but few left, but what are you? Who is so hardy of the best of you all, to come and declare his strength, and to fight with mee: I am one of the meanest and caitiffs of the Iewes: picke you out the chiefest and valiantest man amongst you all, and you

shall

shall know by and by, whether part is more valiant. When Ionathan had spoken thus proudly, there came forth one of the most valiantest souldiours of the Romaines, whose name was Pornas, the same that had taken the brother of this Ionathan, and brought him to Titus, hée came no sooner at Ionathan, but hée was killed of him straight-way, leauing behinde him a diuers inheritance to Ionathan and the Romaines. To Ionathan a fame of fortitude and valiantnesse: to the Romans shame and reproach. When Ionathan had slaine the Romaine, the Iewes changed his name, and called him Iehonathan by an honourable name, and gaue him a septer of dominion in his hand. But Iehonathan when hée had gotten the victory, gaue not the power to God, but ascribed it to his owne prowesse, and became very proude withal, he was not content with one victory, but would yet prouoke the Romanes, calling at them, & calling for another valiant champion to hée sent him, that I may kil him (saith hée) and declare my force vppon him. And euen as hée said so, one of the Romans, whose name was Pornan, strooke him through with an arrow at vnawares, and killed him. By whose example wée may perceiue, It is euery mans part chiefely to take heede, that

when they ouercome their enemies, they reioyce not ouer-much, nor waxe proude for the matter, for who knoweth what ende they shall haue themselues? These things done, the Iewes seing the walles of the temple, and the three wals that compassed the towne, to be raced & pulled downe, knowing also that they had no helpe left, nor any thing to trust vnto, they consulted what was best to be done. There was a great huge house ioyning vpō the side of the temple that K. Salomon had builded, of a great height, whose walles also the Kings of the second temple had raised on height, and had decked it with Timber of Fyre, and Cedar trees. The Iewes went and annointed euery where the Cedar timber of the house with brimstone and pitch aboundantly. So when the Romans came againe to the temple to assault ȳ Iewes, and pursued them vnto that pallace: they entred the pallace after the Iewes (who went out again another way) and some climbed vp to the battlements of the house, other set vp ladders to scale it. Then reioyced they wonderfully, saying, The pallace is taken, now haue the Iewes no place left to flie vnto for refuge. Thus when the Romans had gotten the pallace, and the house was thus full of them, a certaine Iew a young man, vow-

hauing himselfe desperately to die, went and shut vp the pallace, & set fire on the gates before annointed with brimstone & pitch. And straightway the side wals of the house, and the whole building began to bée on a light fire, so that ỳ Romans had no way to escape, because the fire compassed the house on every side. The Iewes also stood in harnesse round about the house, least any of the Romaines should escape. Wherefore so many of the Romaines as entred into the house, were destroyed with the fire, which was 22. M. men of war. Titus hearing the cry of the Romaines that perished in the fire, made spéede with all his men to come and rescue them, but hée could not deliuer them out of the fire, it burnt so vehemently, wherefore Titus and his wept bitterly. The Romains that were aboue vpon the house, when they saw their maister Titus wéepe, and the fire to bée betwéene them, that neither could come one at another, they cast themselues beliue headlong from the battlements of the house, which was very high, and died, saying, We will dye in Titus presence, to get vs a name thereby. The Iewes kept the gates of the pallace, and if they perceiued any man go about to escape out of the fire, or to come downe off the battlements, then they killed

with

with their swords. In that fire was a certaine noble man of the kinde of kings, whose name was Longinus, to whom the Iewes cryed, and flouted him, saying, Come hither to us, that thou maist saue thy life, and not be destroyed: but he durst not go out at the gate, fearing least the Iewes would kill him. Wherefore he drew out his sword, and thrust himselfe through before their faces. Another noble man also was in that fire, whose name was Artorius, who looking forth from the top of the house, saw one of his deare friends by Titus, which was called Lucius, to whom Artorius called saying, My deare friend Lucius, get on thy armour and come hither, that I may leape downe vpon thee, and thou maist receiue me. If I die, I make thee my heire, if thou die, thy children shall inherite my goods. Wherefore Lucius ran and held his lap open at the house side, and Artorius leapt downe, and light vpon him with such waight, that they both died therewith. Titus commanded the couenant that they two made before their death, to be written on a sword with blood, and their friendship to be noted in the Chronicles of the Romaines, that it might be an example to all men to learne true friendship by. At that time therefore the Iewes reuen-

ged

ged themselues nidely well vppon the Romaines. The fire burnt till it came to the Chiskiiahu king of Iehudah, and had almost taken the temple of the Lord, which the Romaines seeing, fled out of the Towne, and got them to their tents a great part of them being destroyed by the cruelty of the Iewes, so that few of them remained. The rest therefore lay still in their siege round about the towne, saying: We shall not be able to winne the Towne by the sword, but rather we must bee faine to driue them to yeld by famine, wherfore they compassed it on euery side. In the towne was now no victuals left. There was a certaine noble rich woman at Ierusalem, of a noble house also, whose name was Miriam, her dwelling was beyond Iordaine: but when she perceiued the warres to grow more and more in the time of Vaspasian, she came vp with her neighbours to Ierusalem, bringing with her, not onely her men seruants and women seruants, and all her whole family: but also her goods and riches, which were very great. When the hunger was grieuous at Ierusalem, and the seditious went from house to house to take meate, they came also to this womans house, and tooke away from her by force, all that euer she had, and left her nothing remaining.

ning. By this meanes shée was oppressed with very great hunger, so that she wished her selfe out of the world, but her time was not yet come to die. Wherefore that she might slake her hunger, and sustaine her selfe, shée began to scrape in the chaffe & dust for beasts dung, but could finde none. Shée had one sonne, and when shée saw the famine ware greater and greater vppon her, shée layd aside all womanhood and mercy, and toke vppon her an horrible cruelty. For when she heard her boy weepe & aske for meate, which she had not to giue him, shée said vnto him, What shall I do my sonne? For the wrath of God hath enuironed the whole City, in euery corner thereof famine raigneth: without the city the sword killeth vp all, within wée stand in feare of the seditious, our enimies preuaile without, in the Towne are fires, burnings, and ruines of houses, famine, pestilence, spoyling and destroying, so that I cannot feede thée my sonne. Now therefore my son, if I should die for hunger, to whom should I leaue thée being yet a childe? I hoped once, that when thou shouldest come to mans state, thou shouldest haue sustained mine age with meate, drinke, and cloth, and after when I should die, to burye me honourably like as I was minded to bury thée, if

thou

thou shouldst haue died before me. But now my sonne, thou art as good as dead already, for I haue no meate to bring thée vp withall, because of this great famine, and cruelty of the enimies both within and without. If thou shouldest die now amongest other, thou shouldest haue no good nor honourable tombe as I would wish thée. Wherefore I haue thought good to chose thée a sepulcher, euen mine owne body, least thou shouldest die, and dogs eate thée in the stréetes. I will therefore be thy graue, and thou shalt be my food. And for that, that if thou hadst liued and growne to mans state, thou oughtest by right to haue nourished me: now fede me with thy flesh, and with it sustein mine age, before that famine deuoure thée, and thy body be consumed. Render therefore vnto thy mother, that which thée gaue vnto thée, for thou camest of her, and thou shalt returne into her. For I will bring thée into the selfe same shop, in the which the breath of life was breathed into thy nosethrils: forsomuch as thou art my welbeloued sonne, whom I haue loued alwayes with all my strength, be therefore meate for thy mother, an ignominy and reproch to the seditious, that by violence haue taken away our food. Wherefore my sonne heare my voice, and sustéine my soule

and

and my life, and go to the end that is determined for thée by my hands, thy lot bée in the garden of Eden and Paradice: bée thou meate for me, and a rebuke and shame to the seditious, that they may be compelled to say, Loe a woman hath killed her sonne, and hath eaten him. So when she had thus spoken to her son, she toke the child, & turning her face away least she should sée him die, shée killed him with a sword, and after cut his body into certaine péeces, whereof some she rosted, some she sod: and when she had eaten of them she laid by the rest to kéepe.

The sauour of the flesh rosted when it came out into the stréetes to the people, they said one to another: se héere is the smell of rost meate. Which thing came to the knowledge of the seditious at length, who went into the house of the woman, & shake roughly vnto her. Why shouldest thou haue meat to liue with, and wée die for hunger? The woman made them answere, and said vnto them. Be not displeased I beséech you, with your handmaid for this, for you shall sée I haue reserued part for you. Sit you downe therefore, and I will bring it you, that yée may taste thereof, for it is very good meate. And by and by she laid the table, and set before them part of the childes flesh, saying,

Eate. I pray you, here is a childes hand, see here his nute and other partes, and neuer report that it is another womans childe but mine owne onely sonne that yée knew with me, him I bare, & also haue eaten part, and part I haue kept for you. When shée had spoken, she burst out and wept, saying, Oh my sonne, my sonne, how sweéte wast thou to me whiles thou yet liuedst, and now at thy death also thou art sweéter to me then hony. For thou hast not onely fed me in this most grieuous famine, but thou hast defended mée from the wrath of the seditious, wherewith they were incensed towards me, when the smell of the meate brought them into my house. Now therefore are they become my friendes, for they sit at my table, and I haue made them a feast with thy flesh. After she turned her to the seditious, and bad them eate, and satisfie themselues: for why (saith she) should yée abhorre my meat which I haue set before you? I haue satisfied my selfe therewith, why therefore do you not eate of the flesh of my sonne? Taste and see how sweéte my sonnes flesh is, I dare say yée will say it is good meate. What needeth pitty? Ought yée to be more moued therwith then a woman? If yée will in no wise eate of the sacrifice of my sonne, when as I haue ea-

ten

ten therof my selfe, shal not this bée a shame for you, that I should haue a better heart and greater courage then you? beholde, I haue prepared a faire table for you, most valiant men, why eate yée not? is it not a good feast that I haue drest for you? and it is your will that I should make you this feast. It had bin my part rather to haue béene moued with pitty of my son, then yours: and how chaunceth it therefore that yée are more mercifull then I? are not ye they that spoiled my house, and left mée no kinde of foode for mée and my sonne? Are yée not they that constrained mée to make you this feast, notwithstanding the great hunger that I haue? Why then eate ye not therof, when as ye were the authours and causers that I did this déede? The Iewes bearing this matter, were wonderfully smitten in sadnes: yea, euen the gouernours of the seditious beganne to stoupe when they heard of this, so that they all in a maner desired death, they were so amazed at this horrible acte. Many therefore of the common people stale out in the night forth of Ierusalem with all their substance, to the Romaines Camp, and shewing Titus of this, who wept therat, and was sory for the matter exceedingly, holding vp his handes to heauen, and crying, Thou Lord God of the world,

would God of this house, to whom all secrets are knowne, which also knoweth my heart, that I came not against this city as traitours of warre, but rather of peace, which I euer offered them, but yet the citizens thereof euermore refused it, although I oftentimes intreated them. And when they destroyed one another by their ciuill dissention, I would haue deliuered them, but I found them alwayes like most fierce and cruell beasts, nothing sparing themselues. And this mischiefe is come vnto so farre, that a woman hath eaten her owne flesh, being driuen thereunto by most extreame necessitie. I haue heard, and my forefathers haue told me, all the power that thou hast exercised in times past towards them and their fathers, how thy name diuelt amongst them. For thou broughtest them out of Egypt, with a strong hand, and a stretched forth arme, out of the house of bondage, to whom also thou diuidedst the sea, leddest them through it dryes, and drownedst their enimies in the water: after commandedst thy people thorow the wildernesse, feddest them with bread from heauen, thou causedst Quailes to fly vnto them, and broughtest out water out of the rocke for them. At length thou broughtest them into this holy land by great and terrible miracles and wonders,

For thou driedst vp the waters of Iordane, & madest them stand as it were on a heape, till they were passed ouer. Thou causedst the Sunne and the Moone also to staye their course for thy peoples sake, till they might vanquish their enemies. Thou wouldest also that thy name should dwel amongst them, and thou gauest them this citie by inheritance. Some of them thou chosedst for thy selfe to be Prophets, which might correct thy people, teach them, and leade them in thy right way, to giue them warning of miseries following, that they might take héede of themselues, and beware of them. Thou stirredst vp wise men amongst them, to the intent Israell might know what were to bée done. Moreouer, thou diddest choose of them priests to serue thée, and to blesse thy people Israell. Certaine godly men of them also thou drewest vnto thée, and in a fiere chariote thou carryedst them vp into heauen. Thou smotest the tents of the King of Assur, and killedst in them 185. M. men. These and diuers other things haue I learned of my forefathers: yea, and Ioseph the Priest, a very wise man, hath tolde me a great part of the same. And now Lord God, this people which I haue striuen against, I would haue sayd they had trusted in thée: but thou séest

they

they trust not in thy saying health: but in their owne swoorde. Thou seest also how proud they bee, notwithstanding the terrible signes and wonders, wherewith thou hast fought on my side against them, which they will not acknowledge. They say, there is no man can bring vs vnder, because the Lord our God will helpe vs, yea although we be wicked: forasmuch as for our sakes, he rained bread downe from heauen, deuided the Sea, wrought out waters forth of the hard rock, and stayed the courses of the Sunne, and all for vs. But they consider not that thou shewedst those signes to their fathers for their righteousnesse sake, and these for their wickednesse thou hast stroken in our waters, to make their land desolate, and to lay waste their cities, because of the multitude of their transgressions, and how hast thou consumed them with swoorde, pestilence, and famine, that they are fayne to eate the flesh of their children. And yet for all this, they cannot finde in their hearts to humble themselues before thee, nor acknowledge thy hand to haue beene vppon them for their wicked workes. I also haue not been very earnest vpon them, but haue assaulted them gently. If so be it thou wilt not deliuer them into my hands, I shall get me hence from these most wicked

men; and flée away to saue my life, least I also perish in their sinnes, when thou shalt ouerthrow them, as thou diddest ouerthrow Sodom and Gomorra. Wherefore loe, I will get mée out of their land with spéede, least we bée destroyed with them, for our eyes do sée Sodom that was ouerthrowne in their borders. Yea, but this hardeneth their hearts also like Iron, that they say, why should wée not be like our fathers in crueltie? for our father Abraham, when as he had but one onely sonne, hée went to sacrifice him to the Lord, whome indéed I doe not reprehend for this fact: for why? I know not the mistery thereof, albeit, I maruaile how hée had no pittie on his sonne. I haue heard also of a certaine King of theirs, who the same day hée set forwards to the warres, made a vowe to God that hée would offer a sacrifice, if hée should haue good successe in his warres; and when hée returned from his warres, hée offered to God his onely daughter, and so performed his vow that hée had vowed vnto God. And héereby I know they are men of a stubburne spirit: for whatsoeuer it giueth them in their heads to doe, that they thinke must néeds bée done, and they are a naughty people, and most hainous sinners. Wherefore, except thou wilt deliuer them to mée, I

will giue ouer the warres, for I will not haue
ſlaine with them without all iudgement.
When Titus had ſayde all theſe things, hee
commanded to bring an Iron Ram, and to
beate it againſt the new wall, which the ſedi-
tious had raiſed, that they might batter the
wall and caſt it downe. Then came forth ma-
ny of the nobles of the ſeditious vnto Titus,
and made peace with him, whom he placed a-
mongſt his chiefe men.

Shortly after, the Romans ſet a fire in cer-
taine gate of the temple, that was ſhut, whoſe
doore was couered ouer with ſiluer: which
the timber of it burnt, the ſiluer molted and
ranne vpon the ground. So when the gate was
open, there appeared the way which goeth to
the Sanctum ſanctorum, or holyeſt of all. As
ſoone as Titus ſaw it, hee honoured it with
great reuerence, and forbad his people that
no man ſhould come nigh it, ſaying: Take
heede that yee meddle not with this houſe, till
wee take further deliberation what is to bee
done in the matter. Wherefore he comman-
ded proclamation to be made throughout all
his campe, in this wiſe. Whoſoeuer com-
meth nigh this ſanctuarie, ſhall ſuffer death
for it. He appointed alſo a ſtrong band of men
to keepe the temple, that it were not ſuſpen-
ded and vnhalowed by any of his. But his

Princes and captains answered him, saying, Vnlesse this house be set a fire, thou shalt neuer subdue this people, forasmuch as to saue it, they bow themselues to dye. Notwithstanding, Titus would not hearken to their counsell in this matter, but appointed of his souldiers, and such Iewes as had made peare with him, to keepe warde, giuing them charge to keepe the Temple and Sanctum sanctorum, least it should bee polluted, till they had consulted vppon the matter. The seditious Iewes that remained in Ierusalem, seeing the Romanes depart from the temple, and leauing the wards there behind them, they ran vpon them with their swords drawne, and slue them vp cleane, letting neuer a man scape. Which Titus hearing of, hee brought his whole armie thither against the seditious, and killed many of them, the rest fled to the mount Sion. The next day the Romanes set fire vpon the Sanctum sanctorum, laying wood to the doores that were couered ouer with gold, and then set fire in them. So after the golde warte hot, and the timber of the gates was once burnt, the house of the Sanctum sanctorum was open (that all men might see it) the ninth day of the fift moneth, which was the very same day that it was open also in the time of the July.

Chal-

Chaldees. The Romanes therefore, when they had gotten that doore of the Sanctum sanctorum once open, and had entred into it, they made great ioy, and gaue a great shout, whiles it burnt: which when Titus saw, hée made great spéede to quench the fire, and to saue the Sanctum sanctorum, but hée could not do it, there did so many set it a fire in so many places. Titus therefore cryed vnto them that they should not do so: but they would not heare him. For like as a vehement flood of water breaketh all things, and driueth them downe before it: euen so with a furious violence the Gentiles rushed vpon the Temple of the Lord, the fire flaming now & then out of measure. Thus Titus cryed vpon them in vaine, wherefore when Titus saw hée could not refraine his people from the Sanctum sanctorum with words, he drew out his sword, blaming the captaines of his owne people, & the other that were not Romanes, hée killed them, for they in time past were more wont to spoile the temple: neuertheless, hée could not stay them, nor put them back. He cryed still vpon them notwithstanding, till he was so hoarse that he could crie no longer.

The Zelots that were in the Sanctum sanctorum, withstood the Romans stoutly, till they were no more able to lift vp their

bands against them. Wherefore when the Priests saw there was none other safegard left, they leapt into the fire, and diuerse other Iewes with them, that did themselues in the Sanctum sanctorum, and so were all burnt together: for they sayd. What should wee liue any longer now the Temple is burnt? Titus ceased not to strike the people, to chase them from the Temple, that they should not stime against the Sanctum sanctorum, but no man would obey him, for they were many that spoyled the Temple. Titus therefore being so wearie, that all his strength failed him, hee fell downe vpon the ground. So when he saw he preuailed nothing with his crying, he left off forbidding them.

After that the house of the Sanctum sanctorum was burnt, Titus rose and entred into it, and saw the glorye and magnificence thereof, and beleeued that it was the house of the Lorde, for as yet the fire had not vtterly consumed all, so that hee sayd: Nowe I well perceiue, that this is none other then the house of God, and the dwelling of the GOD of heauen, neither was it for nought that the Iewes stood so earnestly in the defence thereof, nor the Gentiles also did not without a cause send golde and siluer to this Temple, from the further parts of the

world. For great is the glory of this temple, and it far passeth the temple of the Romains, and all the temples of the Gentiles that euer I saw. The God of heauen, which is the God of this house, take vengeance of the seditious, whole mischieuous and hainous deeds haue brought this euill vpon it. The seditious that yet remained at Ierusalem, seeing the Sanctum sanctorum to be burnt, they set the rest of the Temple a fire themselues, and all the houses that were filled with treasure, and all kinde of precious iewels. And where they knewe there was yet some victuals left, they set it a fire also, least the Romans should haue any commodity by it, saying, Now that the Sanctum sanctorum is wasted, what should we liue any longer, and then what neede haue we of any other buildings or houses? After this, the Romaines quenched the fire, and set vp their Idols and images in the Temple, and offered burnt offrings vnto them, blaspheming, railing, and mocking at the Iewes and their lawes, in the presence of their idols.

About that time was there a certaine Iew that prophecied a lye vnto the seditious that remained yet at Ierusalem, bidding them to play the men, and resist their enemies: for now (saith he) shall the temple be builded by

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it selfe, without mine hands, that God may declare his power vnto the Romans, which now glory in themselues that they haue ouercome the Iewes. Therefore if ye will fight lustily against the Romaines, this day shal the temple be builded by it selfe. Wherefore the seditious set vpon the Romains, and slue many of them. So the Romains inkindled with ire, handled the people cruelly, killing them like sheepe, where they had fauoured them hitherto. All these things happened vnto the people, because they gaue credit vnto the false prophet, and marked not the signes that appeared at Ierusalem. For the yeare next before the comming of Vaspasian, there was séene a starre ouer the Temple, so bright, as though a man had had many drawne swordes in his hand at once. And at the same time as the starre appeared in the time of the solemne feast called Easter. Pasach, that whole night the Temple was as light and cleare, as though it had béene midday, and it continued so by the space of seuen dayes of the feast. The men of vnderstanding in Israel, knew well enough that this was an euill signe, but the rest of the people interpreted it in good part. The very same time also they brought a heifer for a burnt offering, which when the man felt and

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strooken downe that they might dresse her, she calued a lambe. This myracle they said likewise made for them, and pretended good. As also this that followeth they interpreted to good. There was a certaine gate that was called the East gate, a great and wonderous heauy gate, that was neuer opened nor shut, but twenty men had enough to do about it, the creaking of the gims and hookes whereof, might bée hard a farre off. This gate was found open without any mans helpe, and they could not shut it, till a great number assembled and loyned their strength together. After this, there was séene ouer the Temple, and the Sanctum sanctorum, by the space of a whole night, a face of a man wonderfull terrible. There appeared also at that same time fiery charriots and horsemen, and great beastes in the sky, comming nigh to Ierusalem, and all the land of Iuda. In the feast also of Wéekes, the Priestes heard a man walking in the Temple, and saying with a great and a wonderfull terrible base voyce: Come let vs goe away out of this Temple, and let vs hence: But especially there was one passing all these. A certaine man in the citty, of a base and low degrée, whose name was Iehoscua, the sonne of Chananeiahu, began to cry vpon

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the Hall of Tabernacles, with a loude voyce, on this wise: A voyce from the East, a voyce from the West, a voyce from the foure windes of the heauens, a voyce against Ierusalem, a voyce against the Temple, a voyce against the bridegroome, a voyce against the bride, and a voyce against the whole people.

Thus hée cryed very often, so that the citizens of Ierusalem hated him, and sayde vnto him, What cryest thou alwayes this crye? But the Gouernour that then was in the citie, forbad the Citizens to say any thing to him, supposing him to bée beside himselfe and mad. Therefore he neuer left crying for the space of foure yeares, till the warres began, saying, Woe to Hierusalem, and to the Sanctuarie thereof. When as the warres were once begun, and the towne besieged, it fortuned as hée wandered about vpon the walles, crying after his old maner, hée adding this, Woe vnto my selfe: with that a stone came out of an engine from the Campe, and smit out his braines. At that time also there was a writing found, grauen in a stone of old, which the Iewes read: the words were these. What time the building of the temple shall bee brought to foure square, then it shall be destroyed. Now when the Antiochians had

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taken and rased by the Romanes; and the walles of the Temples were all broken, the Iewes making speede to repaire the ruines and delapidations, without any remembrãce of this scripture, they made the temple foure square. Besides this, there was a scripture found in the wall of the Sanctum sanctorum, on this wise. When the whole building of the temple shalbe foure square, then shall a king raigne ouer Israell, and that king and ruler, shall raigne ouer all the land of Israel.

Some interpreted this vpon the king of Israel. But the Priests sayde, It is the King or Ruler of the Romanes. The whole armie of the Romanes being now come into the Temple, and the Iewes also fled to the mount Sion: the Romanes set vp their Idolles in the Temple of the Lord, and offered sacrifice vnto them, blaspheming and railing at the Iewes and their God. At that time there came downe to the Romanes, a little boy of the Priests from the mount Sion, which went to a captaine of the Romans that was keeper of the temple, and desired him to giue him some water to drinke. He tooke pitty of the boy, and bad giue him water. The boy taking the vessell that the water was in, first dranke himselfe, then ranne away with the rest. The captaine

ran after himselfe, but hée would not ouer-take him, of a purpose, because hée was delighted with the boyes doing, wherefore hée let him go for the nonce: so he got vp to the priestes, and gaue them drinke. On a time when the Romans were at their sacrifice in the presence of Titus their Lord, certaine of the Priests came and besought Titus that hée would not kill them, To whom Titus made answere. Why doe you wish to liue now, and not rather die with your brethren that haue abidden death for the Gods sake of this house? Then Titus commanded his men to kill them, and so dyed they. After Schimeon and Iebochanan sent Embassadors to Titus to require peace: to whom Titus made aunswere in this wise. Yée aske this thing too late, and how commeth it to passe, that yée now intreate for your liues, when that of so great a number of people, yée haue left none saue a very few. When as also yée haue wasted all things most cruelly and desperately? Now after all these your mischieuous actes, yée require peace; which yée would neuer receiue of me, although I desired you neuer so oft. For it pittied mée to sée your people, some to be vexed with hunger, and some to be cast out of the City without any buriall. But yée hardned your neckes,

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and would neuer admit any peace, till all the people were destroyed. Therefore Titus reprehended them with many other words, saying vnto them: Tell me you seditious, you wicked and sinfull persons, haue you not slaine the people of the Lord? You set his house on fire, you brought vpon this city all this mischiefe.

How can you therefore perswade your selues, or presume to desire the safegard of your liues? and why will yée liue alone of al the Sages, righteous, innocent, godly, and holy men, whom ye haue slaine without any mercy? How may I commit this, not to be auenged of you, that haue done me so much mischiefe? Yée desire life, and yet persener and continue in your malice still, holding your swordes in your hands, and being in armes nenertheless, yée intreate me to saue your liues. Haue we not now taken the City, and also the Temple, and the Sanctum sanctorum? haue not we burnt it with fire? What is there left for you to put any hope in? and what loke yée for to remaine? Therefore first cast away your swords, and lay away your armour, and then come vnto me and intreate me, and then shall I know what I haue to do, peraduenture I shall be gracious vnto you, and pardon you your liues.

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The captaines of the seditious, Schimeon and Iehochanan, made aunswere to Titus, Wée haue sworne by the Lorde our God, who is God of heauen and earth, that wée will neuer beare thy yoake, nor serue thée, nor make any peace with thée, to be subiect vnto thée. Now therefore if it bée thy pleasure to shew vs mercie, to suffer vs to goe out of the Citie, and wée will take our iourney into the wildernesse: which if thou wilt graunt vs, wée will report that wée haue sworn fauour at thy hand: if not, wée will remaine in this place, to sée what wée shall determine, and what maner of death we will dye.

When Titus heard this, hée was woonderfully wrothe, and sayde, Remayneth the pride of your hearts, and the hardnesse of your necks yet with you still, although yée be taken, yet bare yée be so bold to say, we haue sworne that we will not beare thy yoake? Yea, yée haue sworne vnto death, for yée haue desired life, when as your citie is wonne, the house of the Sanctum sanctorum is burnt, and no refuge is left you. Wherewith then can you put away your ignominie & shame, and what is your hope if a man might aske?

Then gaue Titus commanddement to the Romanes, that they should not omitte

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ante opportunity to set vpon the seditious, and by one meanes or other, to destroy Schimeon and Iehochanan. There was at that time, a certaine man of the kings blood, whose name was Serach, he accompanied with all his brethren and sonnes that were there with him of the kings blood, came downe from the mount Sion to Titus, who receiued them honourably, and gently ordered them.

When Iehochanan, and Schimeon vnderstoode that Serach and the rest were gone, and had yéelded them to Titus: they went and set fire vppon all that was in the kings palace, that the Romaines should haue no commoditie thereby.

From thence they went to the Temple, where they found certaine noble men, and captaines, whom Titus had put in authoritie about the Temple, of whom three were chiefe: one captaine of the horsemen, the second of the charets, and the third of the footemen, him they killed and take his companion aliue. This besought them that had taken him, that he might be brought to Schimeon their captaine: let him (saith hée) do with mée as he list, so in this one thing let me finde fauour at your handes. They agréed, and brought him to Schimeon, who commaunded his seruants, as sone as hée was come, to

ſley him. But while he that was appointed to this buſineſſe made delay, and killed him not by and by, hée whipt downe off the hill, eſcaped, and came to Titus: who commanded him out of his ſight, béeing wroth with him, that he had not fought vnto death, rather then to be taken quick.

But with the Iewes was he wonderfully diſpleaſed, that they had ſo deſpightfully ordered his men: wherefore hée commanded to kill all the Iewes, as many as could bée found in the ſtréetes of the Citie, whom hée would haue ſpared before, and cauſed proclamation to bée made throughout all his campe for their ſafetie. Then died many of the Iewes, ſo that euery place was full of dead bodyes. The men of warre of the Edomites which were with Schimeon, perceiuing how the matter went, ſent embaſſadors to Titus to deſire peace, and to ſaue their liues: which when it came to Schimeons eare, he went vnto them, and ſlue the chiefe of them, and their noble men: the reſt of the people of the Edomites fled vnto Titus. From that time forth, Titus commaunded his men to vſe no more crueltie vppon the Iewes. Soone after fled Iehochanan and Schimeon, and hid themſelues in certaine caues. The reſt of the chiefe men of the Iewes

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that were with them, seeing them now to be fled, came downe from the mount to Titus, and fell downe vppon their faces before him vpon the ground, whom Titus receiued gently. As for the seditious that were with Schimeon and Iehochanan, they fought till they all dyed together.

Then came forth vnto Titus one Iosua a Priest, sonne of Schaftai, the high Priest, bringing with him two Candlestickes of gold which were in the Sanctuarie, and the Tables of golde, with other vessels of Siluer and Gold, and also the holy vestures decked with Gold and precious stones, all those he gaue to Titus, who made him chiefe priest ouer them that remained, next vnto Ioseph the priest: for Titus gaue Ioseph authoritie as well ouer the priests and Leuites, as ouer the whole people of the Iewes. Then was Gorion the Father of Ioseph that writ this history, brought out of prison, with his wife and children, among whom was one Bonian, Iosephs yonger brother, hee was a very wise and godly Priest, by whom God bestowed many benefits vpon the Israelites. For Titus left him at Ierusalem, and tooke him not with him, as he did Ioseph. Iosephs father liued after the citie was taken, twentie moneths, and dyed. They take then also

one Phineas a Priest, who was keeper of the Treasure house, hee bewraied and diuided to the Romaines all the treasures of the Priests, and their Vestiments: he gaue also vnto Titus a most precious Dyle, with sweet Odours and perfumes, and garments also of purple, which the kings of the second Temple had giuen. Wherefore both this Phineas and Iosua whom wee mentioned afore, transgressed the couenant of the Lord, and offended God, in that they deliuered his Iewels to the enemies of his people, which they ought not to haue done, but rather to haue died for the glory of the Lord, as the other Priestes did, which cast themselues into the fire. Thus was the Citty of Ierusalem taken, with all the precious things that were therein: and Titus went vppe to the mount Sion, tooke it, and raced the walles thereof. Vpon a three dayes after, Iehochanan, sore vext with hunger, left his place where hee lurked, came to Titus, fell downe afore him, and kissed his feete, saying, Saue mee O Lord king. Titus commanded him to bee fettered with yron chaines, and when he had caused him to be carried about the camp so bound, and to bee mocked of all men by the space of seauen dayes, hee commaunded to hang him, and so gat hee a vile end and vnfit

reward

reward for his cruelty. Afterward came Schimeon also forth of his Den, being driuen with famine, hee had put on kingly apparell, and shewed himselfe a farre off, to the Romane hoast: who seeing him, were afraid to go to him, but hee called vnto them, and aske for some Captaine. Then one came forth and said vnto Schimeon, tell mee who thou art, and I will not kill thee. Schimeon answered thereforе, and told him, I am Schimeon that seditious captaine of the Iewes, which haue made you so much adoe, now I beseech thee, shew mee so much fauour as to bring mee to Titus thy maister: which he did. Titus therefore when hee saw Schimeon hee commanded him to bee fast bound, and to bee led about the whole hoast, that hee might bee deluded and mocked. Afterward hee was put to a sore death: first his head was striken off, then he was cut in many peeces, and cast vnto dogs. So hee died an abhominable death, being punished for his iniquite.

The number of the Iewes, as well citizens as other, that came vnto the feast to Ierusalem, which were slaine partly by the Romaines, partly by the seditious, during the whole time of these warres, was knowne to be eleuen C. M. besides them whose number was not knowne: Onely they were coun-

ten which were slaine and buryed. Besides them, they also were not reckoned, that after the death of Iehochanan and Schimeon, dyed with Eleasar the sonne of Anani the Priest. They that were led prisoners by Titus to Rome, were 16. thousand men. Titus therefore with Ioseph, went to Rome, leaving Roman Ioseph his brother at Ierusalem, who was appointed the chiefe priest of them that abode there: for that did Ioseph request of Titus, which he performed. The seditious were all slaine in the battaile which they tok in hand for the peoples sake, and the temple of the Lord. They also that Titus tooke prisoners, were put to vile deaths. For he reserued many to be mocking stockes in euery city where he passed by in the way to Rome, and in euery towne hee commanded some to be brought forth and cast vnto the Lions, till they were all consumed.

There were certaine people at that time dwelling amongst the mountaines of Arat, that were called Alanites, whose power Alexander king of Macedonia fearing, closed them in on euery side. This people although they had no knowledge of the vse of Iron nor armour, yet this was their manner: that one of them with a great pole burnt a little at the ende, would put to flight a hun-

hundred good Souldiours, were they neuer so well appointed and armed. Vntill this yeare they were alwayes shut in, but now being oppressed with a great dearth and famine throughout all the land, they sent Embassadours to the people of Hurkan their neighbours, requiring them that they would open the straights of the Mountaines, that they might come forth with their wiues and children to seeke them foode.

The Hurkans granted their requests, and opened them the entrances of the moũtains. So they came forth wandering here & there, spoyling diuers countreyes, till at length they take their iourney toward the mountaines of the land of Madai, where they found horses, namely in the desart of Madai, amongst the people of Arat. They got those horses, leapt vpon them, and entred the land of Madai. The President or ruler of the countrey hearing thereof, fled into the highest hilles, leauing his wife and children behind him for hast, he was so afraide of the Alanites, knowing their valiantnes. Straightway hee sent vnto them Embassadours to make peace with them, and hee would let them haue victuals vpon this condition, that they should not spoyle his countrey. They made answere, If so be it hee would keepe

them, and let them haue fode for the space of one moneth, till the corne in their owne Country were ripe, they would returne home againe at the moneths end. For we desire not (say they) thy gold or siluer, being men seperated from all entercourse in traffick with other people, nor any thing els then fode we seeke not.

This their request the ruler granted them, and let them haue a certaine graine called Pill, sodden with one kinde of flesh or other. The number of them was seuen M. one hundred and fifty, and fiue M. one hundred and forty persons. When the moneth was ended, & the Alanites vnderstood the corne in their owne country was ripe, they departed out of the land of Madai, according as they had sworne, and returned toward their owne country. And as they were a going homeward Mithridates King of Ararat came against them to annoy them, minding to driue them from his coasts, least they should waste his country. Therefore while they passed through this country going toward their owne, Mithridates made warre vppon them, but his men were beaten downe by the Alanites, like as Camels fall vppon the ground when a strong man treades them downe. Then one of the young men of the Alanites

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in despight put a rope about Mithridates necke, and drew him after him, vnto his great shame. Mithridates gat out his sword, and cut a sunder the rope and fled. To whom the Alanites loking backe, said, go thy way, get thee home, and moue no more war vppon vs hereafter, for we were not minded to waste thy land, nor yet to kill thy people. For if we had euer intended it, could we not haue done it long ago, when as nothing is betwixt vs and you, but the mountaines of Ararat? But wee were of this minde, that we should greatly offend to kill men of our owne shape and likenesse. See now how Alexander, which went about to subdue the whole earth, & to declare his power, closed vs vp within our land, why? because he was afraid we should come out vpon him. But we laught him to scorne when he did it. If we had lifted, we could haue letted him from shutting vs in, and to make no peace with him; but we forced not of his doings. For it is our custome to keepe vs within our country, wee seeke no other land, when as our owne land is better then any other. It pleased vs well that he inclosed vs, that the cruell wilde beasts which are in the mountains of Ararat, could haue no passage to vs. The cause we came out now, was nothing

thing els, then that wée were greéued with a great dearth, & we determined to bée no longer from home, then til our owne fruits were ripe, & then to returne, as you sée wée do. If we had bin minded to win your land, had we not bin able vtterly to haue ouercome you, & to haue gotten the dominion ouer you? but neither yée nor your country did euer delight vs greatly, for our manners differ farre from yours. Behold, the king of Madai, when he had kept vs for a moneth, wée harmed him not; we are not wont to hurt men as yée are, that cannot be content with your owne state, but must desire other mens inheritance. Now therefore go and returne to your owne country, and so will wée to ours, without doing you any more hurt: wherefore yée néede not bée afraide of vs. So the Alanites went home to their owne countries, hauing slaine of Mithrydates people, three hundred thousand men, and neuer a one of their owne was killed. Titus hearing of this, was desirous to go vnto them, to let them vnderstand his valiantnes, but hée could not compasse it, because all his best men were spent in the warres at Ierusalem. Wherefore hée determined to returne to Rome, after he had taken Ierusalem, where he abode as yet besides the Antiochia. There hée had intelli-

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gence that diuers of the Iewes were gathered together, with whom was Eleasar the sonne of Anani the Priest, who during the siedge, fled vnto a certaine hold, called Gezira, whereuppon many of the Iewes resorted to him. Titus hearing this, that many had ioyned themselues to Eleasar, fearing least after his departure Eleasar might from thence make a rode, and take Ierusalem, and so kill vp all the Romaines, which should be no small damage to the Roman Empire. Wherefore he made out against him, and sent thither one Sitcham a Noble man of Rome, with a great hoast to besiege Gezira, but he could not get it. Wherefore he sent vnto Titus for an yron ramme to batter the walles withal. Which after he had receiued, he beate downe the walles of Gezira therewith. The Iewes seeing that, raised a great counterwarre within of wood & timber, which the Romaines set fire in, and burnt. After that they assaulted the towne from morning till night, at what time the Romans left off, supposing they were not able to preuaile against Eleasars defence in the darke.

Eleasar in the meane season, called an assembly of all the chiefe men of the Iewes that were with him, and said vnto them in this wise, Come hither yee seede of Abraham

braham and kingly priesthood, which haue vntill this day euer prevailed against the enemies of God: Let vs heare your aduice what is best to be done against this multitude that is come vpon vs at vnwares. We see that at this time chiefly it becommeth vs to follow the courage and valiantnesse of our forefathers, wherewith they were in time past endued. Consider moreouer, that euery thing hath his ende, and there are some times in warre, when as men are wont to follow the pursute, sometime to flée from the same whom they pursued, and to humble themselues before them. And it is no shame to be humbled and disgraced, when as all things haue their determinate end. Albeit who so is of an haughty courage, he must so establish his hart, that he quaile not with feare, then shal he be deemed a valiant man. If we therefore be of that courage that we feare not death, then will I call you valiant men and worthy. Consider the fortitude of Abraham our father, and the fact that he did: for hauing but one onely sonne, whom Sara bare vnto him in her age, he neuer staggered nor staied at it to offer him vp to the Lord God for a burnt offering: for he thought not that he should kill him, but perswaded himselfe most certainely, that he should promote

him

him to the life and light of the Lord, forasmuch as for the loue of God, and at his commandement, he should haue killed him. Wey the thing that Ioschiiahu the iust king did, who setting at nought this wretched life, and aspiring to euerlasting felicity, would not auoid the ieopardy of his life, when as hée might haue done it. For although Pharao Necho said he came not against him, but against the king of the Chaldées, yet would not Ioschiiahu heare him, but rather proceeding against Pharao in armes, was slaine in the battell, and went vnto that great light in the garden of Paradise, which is the lot and inheritance of the iust. Wée know that in this world no man receiues the reward of his righteousnesse, but it is laid vp for him in the other world: where he shall reape the fruite of his righteousnesse, that hée hath sowne in this world. Neither doth long life in this world profit a man to the obteining of euerlasting blisse, except he worke righteousnes, and leade his soule forth of darknes, into light: like as contrariwise, shortnes of life hindreth no man from euerlasting happinesse, if so be it, his soule haue no defect in those things that pertaine to the world to come. For Abel which was slaine of his brother, liued no long life: yet when he had ended

ded it, he obtained euerlasting rest: but Cain that liued long in this world, was a wanderer and a runagate in this earth, and after this life, went to perpetuall misery. Now therefore my brethren if we also shall liue any longer, our life shalbe a miserable life, & our daies, dayes of vanitie and trauell: yea, our soule as long as it shall remaine in this body, it shalbe tossed with great tribulation: but if it once go forth, then shall it reioyce, and neuer be afraid. And all the daies that it is in the body, it neuer linneth weeping and mourning: for it is the spirite of life, which is hedged in within the body, sinowes, bones, and other members, none otherwise then if it were bound with chaines. The spirit is also that which quickneth the flesh, that is taken of the dust of the earth, for flesh cannot quicken the spirite. Besides this, the spirite is that which obserueth and marketh the flesh, and searcheth the workes thereof, so long as it is in the body. Yea the flesh cannot see the spirite, but the spirit seeth the flesh alwayes, neither is there any member of the body hid from it. The eyes also of the body cannot perceiue what time the spirite resorteth to the flesh, and departeth from the same, for the spirit of man, which is his soule, is from heauen: but the flesh is taken

from

from the earth. Wherefore the soule may remaine without the body, but not likewise the body without the soule: and when the spirit comes to the flesh, it visiteth it as a neighbour is woont to goe and see his neighbour, and quickeneth it: and when againe it departeth from it, the flesh dyeth, and if the soule will follow the desires of the flesh, then this is the death of the soule: but if it giue no care vnto the flesh, then shall the soule come to the light of life, and the flesh shall die.

Wherefore the soule is glad when it departeth out of the body, like as one that hath bin bound, is well apaied when he is dismissed out of prison. For all the while that the soule is kept closed in the flesh, it is as it were a slaue in most hard and grieuous bondage vnder a hard maister. Therefore when it departeth from the body, it is glad, because it must go to the Garden of Paradise. Thus yée see that in this life the soule is compared to a bond-seruant and slaue. Much more then this did he discourse of the immortality and blessednesse of the soule before them, which we haue omitted here. And making then a digression from that, hée lamented and wept most bitterly for the case of the city of Ierusalem, saying.

Where is now the City of Ierusalem

that

that great and populous citie? where is that most beautifull citty of Sion, and that holy cittie which reioyceth the whole earth? Oh thou worshippe of Israell, the mirth of our heartes, whither is thy glory come? where is thy magnificence O Ierusalem? where bée the hilles of the daughter of Sion? where bée her kings and princes? where bée the kings that were woont to come to enquire of her welfare in her gates? where are her Sages and Elders, her young and most valiant men, which were iocond and merry in her stréetes vppon her Sabbothes and festiuall daies? where is her famous sanctuarie, the dwelling of the Almightie God? where is the house of Sanctum sanctorum, the habitation of holinesse, wherein no man might set his foote but the high Priest, which in all ages only once a yere entred into it? but now O Ierusalem, thou wast once replenished with people, and renowned amongst kings, beloued of God, in thée was established the seate of the kingdome of iustice & iudgement, whose stréetes were paued with most precious Marble, whose walls glistred and shined with the same stone, whose gates euery one were plated with gold & siluer, whose walls were builded with great stones most honorably, whose priests in the midst of ỹ sanctuary,

like

like to Angels of God and princes of holiness, with sacrifices and burnt offerings, made the Lord louing to thée and thy people. How art thou now stuffed full of slaine men & carcases, which haue perished, some by the sword, some by famine? and how are thy sons that dwelt in thée, and the strangers also that resorted to thée, to honour thy feasts, brought to ruine now in thée? How art thou fallen from the hight of thy pride, and how art thou set a fire & burnt euen vnto thy foundations, and art left desolate and solitary? What eye is so hard that can behold thée? what hart so stony that can abide to sée thée? How art thou become a burying place of carcases? & how are thy stréetes made voyde & destitute of liuing creatures? & they which heretofore were replenished with liuing, are now stuffed with dead. How hath the ashes of fire couered thée, that the sounne can not come at thée? How do the auncient men, which in times past did sit in the middest of thée, in the state of wisedome, iudgement, and iustice, now they sit by the carcases of their children, to driue away Crowes and beasts from them, hauing their hoarie heads besprinckled with dust & ashes, instéede of their glory? and whose women thy daughters that are left, they remaine in the houses of them that made thée desolate,

 not

not that they may liue, but be vnhallowed and polluted? who shall see all these things in thee, & shall desire to liue, rather then to die? who knowing the magnificence thou haddest of late, and now shall see thine ignominie and dishonour of the same, will not chuse to die? And would God we had beene dead before, that we might not haue seene in thee thy reproach: or who would bring to passe that we might lacke eyes, that we should not bee compelled to see these mischieses that are in the mindes of thee? And behold we liue a most sorrowfull life, for our enimies euer now afore we be dead, cast lots for our sonnes & daughters, to diuide them amongst them to be their seruants and hand maids. When Eleasar had ended this lamentation, he spake to the people that was with him, thus.

Now therefore brethren and friends, take compassion of your selues, your wiues, and children, with olde men which be with you: let them not be led into bondage without all mercy, that they be not cōstrained to mourne vnder the hands of their enimies. For if yee do this, yee leese without doubt all plares that are prepared for you in the world of righteousnesse, neither shall yee haue any part in the light of life. Yea rather with your own hands kill them: For if yee will do so, they shall bee

counted as sacrifices most acceptable vnto God. And that done, we will after issue out vpon our enimies, and fight against them til we die valiantly for the glory of the Lord. For we will neuer suffer them to binde vs with bonds and chaines, as bondslaues in the hands of the vncircumcised. Neither will we se our auncient men to be haled by the beards before our eyes most miserably, nor yet our maides, wiues and daughters, to be prophaned, vnhaloued, and dishoured, nor our sons crying to vs, and we cannot helpe them. For what shall our life auaile vs, after that our land is desolate, our sanctuary raced, the Romans rauish our wiues & daughters before our eyes, and oppresse our sons with a most grieuous and hard yoake? Now therefore it is better for vs to kill all our wiues and children, whose blood God shal accept thankfully, as the blood of burnt offerings, and after we will issue out vpon the Romans, fight till we be all destroyed, and die for the glory of the Lord our God. The seuen, therefore went and gathered together their wiues & daughters, embraced them, and killed them, saying, Is it not better for vs to dye in our holy country honourably, then to be led alway in to bondage with great ignomine and shame into the land of our enimies, and be compel-

led

led to die before the Idols of the gentiles: These sayings when ye people had hard, they droue forth that night in great sorrow and pensiuenesse, weeping and making great lamentation: but they all confest with one accorde, that they had rather dye then liue, Therefore as soone as it was day, Eleasars companions killed their wiues and children, and cast their bodies into cesternes & welles that were in Mezirah, couering and stopping them with earth. Afterward issued Eleasar the priest forth of the towne with al his men, and forced a battaile vpon the Romaines, of whom the Iewes killed a great number, and fought so long till they all died manfully for the Lord God.

But Titus left a remnant of Israel in the City Iasnah, and the villages there about, and in the City Bitter & Aossa, & their villages: in which place Rabban Iochanan son of Sakkai was appointed chiefe. Bonian the priest, younger brother to Ioseph the priest, was put in authority by Titus for Iosephs sake, ouer all the Iewes which were at Ierusalem. At the same time was Raschbag a Prince of Israel put to death, and Ischmael son of Elischa the high priest. Moreduer, Titus was minded to haue put Rabban Gamaliel, Father of Raschbag to death: but Rabban

Iecha-

Iechanan sonne of Sakkai made sute for him, and obtained pardon for his life. This Rabban Iochanan was he that came forth of Ierusalem in the beginning, when Vaspasian father of Titus came first against Ierusalem, whome Vaspasian honoured greatly: insomuch as when he returned to Rome, he commended this Rabban Iochanan to his sonne Titus: commaunding him to honour him, for he perceiued he was a wise man. Titus raigned two yeares after he had taken Ierusalem, and died. He was a very eloquent man, expert in the Latine and Grecke tongue, and writ diuers workes in both tongues. He loued most entirely iustice and equity: for he wasted the City of Ierusalem against his will, and being compelled thereunto. Yea all the mischiefe that came vpon it, hapned through the malice and naughtines of the seditious, as we haue touched before. And thus farre of the warres of the second house.

Thus endeth the destruction of Ierusalem.

The

The ten Captiuities of the Iewes.

The Israelits were tenne times led into captiuitie. Foure times by the hands of Sanherib, and foure times by Nabuchadnezar, once by Vaspasian, and once by superstitious Adrian. First inuaded them Sanherib, and transposed the Rubenites, the Gadites, and the halfe tribe of Manasse. He toke away also the golden Calfe which Ieroboam the sonne of Nebat had made. He led them into Helah Habor, to the flod of Gozan, and to the cities of the Medes. This captiuitie was in the time of Pekah, the sonne of Remalia.

1. Sennacherib.

2. The second captiuitie. Hosea the sonne of Ela remained, and slue Pekah, the sonne of Remalia, Afterward he became the seruant and

and subiect of Sanherib seauen yeares. Then came Sanherib the second time, and carried away the tribes of Asar, Isachar, Zebulon, and Nephtali, of whom he let goe scarce onely one of euery eight. He toke away also another Calfe that was in Bethel.

After the death of Ahaz raigned Hizkiahu his sonne in his stede foure yeres. The fourth yere of whose raigne, Sanherib came and entrenched Samaria, besieging it three yeres, and at length toke it, in the first yere of the raigne of Hizkiahu. So led he away the Israelits that were in Samaria, the tribe of Ephraim and Manasse. This is the third captiuitie. 3. Zedekia.

When Nabuchadnezar had raigned eight yeres, he made warres against Ierusalem, bringing with him the Chuteans heretiques out of Babylon, Ethiopia, Hemates, Auim, and Sepharuaim: and as he warred vppon Iudea, he toke in that countrey a hundred and fiftie cities, in the which there were two tribes, Iuda and Simeon, whome he toke with him, and caused them forthwith to be led into Halah and Habar, vntill the king of the Ethiopians rebelled against him, whose kingdome was on the hinder partes of Egypt. Then taking Iuda and Simeon with him, he made warres with the 4. Sanherib peraduenture.

king of Ethiopia. So the holy and blessed God placed them in the darke mountaines. There was foure captiuities, whereby leuen tribes went into exile by Sanherib. There remained yet of Iuda one hundred and ten thousand, and of Beniamin one hundred and thirtie thousand in the citie of Ierusalem, ouer whome raigned Hizkiahu. Moreouer, Sanherib came out of Ethiopia, against Ierusalem the first time, leading with him 110. thousand: but the holy Lord ouerthrew him there, as it is written, And the Angell of the Lord issuing forth, smote in the house of Asur 175. thousand men. His people therefore was slaine, and no man left but Sanherib and his two sonnes, and Nabuchadnezar, and Nebusaradan. This slaughter was in the fourteenth yere of Hizkiahu. From which ouerthrow, vntill the time that Nebuchadnezar inuaded the Iewes, in the raigne of Iehoiakim, were a hundred seuen yeres.

5. The fourth yere of Iehoiakim, came Nabuchadnezar the first time, and carried away three thousand, and twenty and three, of the tribes of Iuda and Beniamin, and of other tribes leauen thousand, all the able men, and all their power, binding them with chaines. This is the first captiuitie.

6. Seuen yeres after this captiuitie, came Nabu-

Nabuchadnezzar an other time vnto Daphne a citie of Antioch, from whence he led three thousand and fiue hundred of the tribe of Iuda, and of Beniamin fiftie thousand, of the other tribes seauen thousand.

This transmigration made hée in Babylon, which is the first captiuitie.

Furthermore, betwixt the first bondage and the seauenth, were nine yeares of the raigne of Zidkiahu. When Nabuchadnezzar had raigned nineteene yéeres, hé came the third time vnto Jerusalem, and ouercoming Zidkiahu, hée burnt the Temple, and tooke away the pillers, the brasen Sea, and the furnitures that Salomon made, and all the vessells of the house of the Lord, and the treasures of the house of the king, which was in Jerusalem: all the vessels hée sent to Babylon. He slue also of the Israelites, nine T. M. and one, besides them that were slaine, because of the blood of Zacharias. The Leuites stoode singing a long while: slaughter was made of them, but they were not able to finishe it, before the enemies entred the Temple, and found them standing in their place, with harpes in their handes. Therefore he carried away in this captiuitie the Leuites which were of the stocke of Moses, fiue hundred thousand, whom

7. Zedekia.

8.

when

when the Cientiles had brought vnto the Riuers of Babylon, they demaunded of the Iewes, sing vs a song of Sion. And by and by they gnawed off the toppes of their fingers with their teeth, saying, How shall wee sing the song of the Lord in a strange land? And the blessed Lord seeing that they would not sing a song; he loosed them, and placed them on the further side of Sambatia. Moreouer, he translated and carryed away 8. C. and 32. M. which were all borne at Iuda and Beniamin, whereof hee left in Ierusalem 6. M. setting ouer them for their ruler, Gedalia the sonne of Ahikam, who was slaine after by Ismael the sonne of Netania: whereupon the Iscaelites beeing afraide, fled their countrey into Egypt. This is the seuenth transmigration and bondage.

8. The 27. yeere of the raigne of Nabuchadnezar, hee tooke Egypt and Tyre, drowned the Iewes that were therin, which descended of Amon and Moab, and of the land bordering vpon Iscael, vntill they led Ieremie and Baruch with them into Egypt. This is the eight captiuitie. Then the Iscaelites that remained aliue in Egypt, departed vnto Alexandria; and remained mit vntill they greue and encreased vnto many thousandes; and who so saue not

their

their glory, saw no glory in his time. For there was in it the sanctuary, the outer, the offerings, incenses, the ordinance of bread, of sacres, the houses of studies, and schooles without number, men of great substance, riches, and power. But wicked Troganus made warre vpon them, and slue very manie of them. After came Alexander against them, who slue also many of them. These are the eight captiuities or bondages which befell in the first house, and time of the first temple.

After the desolation of the first house 70. 9.
yeares, Cyrus the sonne of Esther, sent vnto Nehemiah, Zerobabel, Baruch, and his whole societie, and they builded the second house. Then after foure yeares, of the raigne of Cyrus, after the house was destroyed, Ezra went from Babylon, with fortie thousand in his companie, and the Israelites were afflicted and vexed vnder Cyrus for the space of 33. yeares.

Then came Alexander the king of Macedonia, and slue Cyrus, and when hee had raigned 10. yeares, hee dyed. After him came 4. vsurpers, which afflicted the Israelites 118. yeares. But after that, the sonnes of Nathanaia came, they slue those vsurpers, and taking the dominion from them,

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FINIS

CVM PRIVIL